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THE
PRESBYTERIAN MONTHLY
RECORD.

VOL. XXII.

PHILADELPHIA, SEPTEMBER 1871.

No. 9.

BOARD OF HOME MISSIONS.

NOTICE.

The last General Assembly adopted, among others, the following recommendation, namely :—

“That as the rate of expenditure is measurably uniform throughout the year, no one month be designated for the taking up of collections for this cause; but that each church designate for itself the month that will bring most to the Treasury of the Board; and in no case fail of an annual contribution.”

A DAY AMONG OUR FRIENDS.

We propose to invite the readers of the *Record* to spend the day with us among our correspondents; and as the Presbyterian House in New York is not ready for us, we can only invite them to 30 Vesey Street, “over a wholesale tea store.”

We begin to open our pile of letters, and the first subject that presents itself is,

I. FARMING AND PREACHING.

One missionary writes :

“My health is breaking down under my severe labors, my salary is inadequate, my family is growing, what shall I do? To supplement my salary by teaching would only add to my burdens. I need more out-door exercise. What do you think of my going West to locate a piece of land, make a home for myself and family, and *relieve the Board* of any further care of us? Having been a soldier in the late war, I can easily secure the land if I will go and live on it. What do you think?”

Another says :

“I have made a homestead and built a cabin on it, which I consider the best *life insurance*.”

In itself considered, a farm is a good thing to have, and we wish every missionary had one. Why should he not have such a place for his little children to play and his elder ones to work on? a safe retreat and sure support for himself when

infirmities and old age come upon him? So many have said, and acted accordingly.

But our people incline to settle about, or make a town or centre, where the church edifice, the post-office, the stores and shops are near at hand. The minister, if he *pre-empt*s a farm, must of necessity live one side. He and his family are not easily accessible; strangers cannot readily make their acquaintance, and he soon loses control of his people. Soon they propose to have a change, and the farmer is left on his farm, and the preacher has no congregation.

But the preacher says he gives all his time to the ministry; his boys carry on the farm! But does not he do the planning? In the lack of laborers, as in haying and harvesting, is he not in the field? On the Sabbath he comes into the pulpit weary and dull, and preaches to hearers weary and dull, but not so dull that they cannot carry on a process of reasoning like the following: "*Our minister has one of the best farms in town; he has been at work in the fields all the week as we have, now he expects us to pay him for his work to-day. How much does he get from the Home Missionary Board; we wish somebody would give us three or four hundred dollars a year, it would help us amazingly.*" Do you wonder the church does not prosper, the people do not give liberally, and that they want a new pastor?

When that time comes, the old pastor cannot move to a new field; his farm, his cattle, his orchards all tie him down. He is ready to supply a vacant church fifteen miles out on this railway, and twenty-five on that; going out Saturday evening, and often returning very early Monday morning.

Farming and preaching has not been found a success—it does not bear the test of experience. The good farmer is seldom a good preacher, and the good preacher is seldom a good farmer. We wish it were not so. We wish every good minister could have a good farm. But we are fast verging to the conclusion that some other missionary organizations have arrived at, namely: that it is inexpedient to give missionary aid to any minister who has any other calling, or who does not reside within the bounds of his congregation. Are we right or wrong?

II. COLONIES.

We open other letters and read from one written in the Southwest as follows:

"I have for years entertained the thought of planting Presbyterian colonies as a missionary enterprise. And now, when the star of empire tends so strongly Westward, I am persuaded that this tendency ought to be made available for good. My plan would be something like the following, viz: I should first select the most eligible site possible for the colony, when homesteads and railroad lands were still to be had on good terms, and where the general prospects of the country were promising for the future; make the best arrangement possible with the railroads for the transportation of person and property, and then start out to collect colonists.

"1st. Much valuable information would be afforded, without cost, to thousands, who desire to come West, but who are not able to make a personal exploration of the country, and a judicious selection of a home for themselves.

"2d. At present there are vast multitudes of persons leaving the bosom of Eastern churches and coming West, without letters, and many of them without plan, and are entirely lost to the church and the world. But by the arrangement proposed, Christians would come in bodies, and at once enjoy the blessings of society, schools, and churches.

"3d. There would be an immense saving in the way of expense. Most of the churches planted by the Boards of the Church are supported, to a greater or less extent, from five to twenty years before they become self-supporting. By the arrangement proposed, the church might be made self-sustaining in a comparatively short period, and at a very small expense.

"Assuming that these conclusions are correct, it appears to me obvious that the Board of Missions might introduce this colony plan with great advantage."

Another writer, this time from the Northwest, says :

“Some years ago I went over part of the route of the North Pacific Railroad, and regarded it as one of the most beautiful and promising portions of our country in which to make homes and to build up Christian institutions, especially for the Northern races. Since the North Pacific Railroad was projected, I have frequently thought of a colonization scheme to dot that vast and beautiful region with Christian churches. But the people best adapted to the climate, and with noble physical and mental powers, to found States and Christian institutions, are the Scotch people, Presbyterian, of course.

“It has often been to me a source of pain, that so many of the Scotch people have been induced to settle in Australia and in the Canadas, where they have, in the latter provinces especially, to contend with a stubborn soil and a very severe climate; and are kept for years in comparative poverty, their energies cramped, and their aspirations suppressed. And I have often hoped that some emigration scheme would be organized by the friends of those noble Northern people, and the Christian men who are capable of taking something like broad views of the method of extending the Redeemer’s kingdom, and concentrating forces for future conquest; and that the tide of Scottish emigration might be directed to some of the fair portions of our Western States.

“Knowing, as I do, the country and its unbounded, undeveloped resources, I can see how many strong churches might thus be rebuilt, and with but little missionary aid.

“In that fertile region extending for hundreds of miles east and west, north and south, which will yet be the home of millions, the glorious reunited Church, as from a new baptism, with a policy grasping the ages and taking in future States, should erect Christ’s banner, and rally to it the descendants of those heroic people, who, in a less favored age, gave so many martyrs to the cause of truth, and so nobly championed a pure strong Protestantism in opposition to the tyranny of priestcraft.

“From that source alone you have the element of many churches. To organize such a Christ-honoring scheme and push it to successful issues, would be enough to satisfy the loftiest ambition. I know not how a Christian man could, to better advantage, expend his life.”

All true, and well put. Now is the time to organize colonies. They are popular. They are going into Kansas, Colorado, and Nebraska. And yet, is there no “other side?” Are there no drawbacks? Colonies of this kind are not new. They have been tried before, and some of them have *failed*. It is not easy to gather up one hundred families, strangers to each other, and locate them all in the same neighborhood, and be sure that all will go smoothly. Sometimes the managers are grasping, and the people are unreasonable. They cannot all be located near the church and the school, and some will seem to others to have obtained an undue advantage over them, and hence alienations and strife spring up.

The truth is, our people love to do as they please. They like to have their own way, even if it is not as good as another. Every man thinks himself as good as his neighbor, if not better! Before the Pacific Railroad was built, and people went across the plains in companies, though they knew if they broke away, it was at the risk of losing their scalps, the spirit of independence was such that they would split up into small bands, and perhaps all perish at the hands of the Indians. Colonies, if they succeed, are a great success. But the forces of human nature must never be overlooked in human calculations. Blessings on the man who succeeds. This is a free country, and our brethren are free to do as they please. But the Board of Home Missions does not yet see its way clear to embark in the business.

But it is time to open another letter. Let us now hear from

III. THE VETERAN CORPS.

“Perhaps the best report I can make is to say, that on the day before I received your commission, I preached at eight o’clock in the morning at New G——; rode

four miles and preached at B—— at ten o'clock; drove three miles and preached at A—— at one o'clock; drove ten miles and preached in I—— at four P. M.; then drove two miles and preached at R—— at half-past seven o'clock P. M. I also preached on the Saturday evening previous at half-past eight o'clock, making six sermons in the twenty-four consecutive hours. Now I have to ride seventeen miles to preach this evening, drive three miles and preach at New G—— at half-past eight o'clock to-morrow morning, drive four miles and preach at B—— at half-past ten o'clock; drive thirteen miles and preach at I—— at three o'clock, and at R—— in the evening. You may say this is severe work. I say no, the preaching is not, and the studying is not. To preach three times every day and have nothing else to do would be recreation to me. Two horses could not do my riding, and so I had to get the third. I am sixty-two years of age, and weigh two hundred and sixty pounds."

Fresh Harvests from Old Fields.

Another veteran, but from the State of New York, writes:

"I have not failed to meet my appointments *every Sabbath* during the year. I have also been with that people by thirteen week-day evening or afternoon services, and have made one hundred and three pastoral visits with fifty-one different families. The church when I commenced with it had fourteen members, twenty-seven have been added, four by letter, and twenty-three by profession. We have got a new hymn book, and have a good choir of singers. The Sabbath-school which had died out has been reorganized, and now numbers over sixty members, and is prosperous. We have begun the erection of ten horse-sheds (none have before been built). I shall probably engage to supply that church another year, and I think they will be able to raise from fifty to one hundred dollars more than they did last year. If our young men stay with us we shall soon be self-sustaining. My labors would be very hard for a younger man. I am sixty-two years of age, preach three sermons on the Sabbath, attend two Sabbath-schools as a Bible-class teacher in both, and a choir rehearsal, and travel twelve miles, which makes a busy day; but *I never have a fashionable blue Monday*; have had no vacation in thirty-two years of my ministry; have always been independently poor, and have enjoyed it; and am the youngest man of my age in the State."

Good for the fathers! may their "bow long abide in strength." What would our young men, who can only preach one sermon a Sabbath, say to that? But they are not all of that sort, as this next letter shows. If you would know how a man can meet his fate like a man, and bear his trials bravely, hear what this letter from Wisconsin says.

A Young Soldier.

"I sometimes wonder, as I sit down to 'report,' if the Secretaries of the Board really care to know all the discouragements of every mission field under their charge. I wonder also if a great deal of the unhappy experience usually reported under the head of 'missionary hardships' isn't common to humanity; I wonder if anybody isn't liable to be sick, or his wife to be ill, or his horse to die, or his crops to fail, or to meet with rivalry in business and come home heart-sick once in a while, or to see the labor of years swept away by some mysterious providence, or to be thrown back to the starting point occasionally by some unforeseen event.

"Do you really care to know that we are soon to be turned, bag and baggage, into the street, out of the old bar-room of the abandoned hotel in which we have been worshipping? and that our exploring *doves* have as yet found no Ararat? and that we may, if it comes to the worst, (?) have to resort to a street corner and a store box? Do you really care to know that we must build or die; and that I have spent the greater part of the last quarter in pushing a 'subscription paper' for our edifice. I think I have charged batteries loaded with grape and cannister with less reluctance than that which I have been compelled to overcome in this subscription *business*. *Somebody* must do it, and he went West, so his mantle fell on me—a stranger in a strange land. It would probably amuse you to see deponent thrust the above paper defiantly, at arm's length, in the face of the public. The result of said thrusting is two thousand dollars, with the prospect

of another thousand here at home. We have a congregation numbering about seventy-five—Sabbath-school sixty. I had the privilege of baptizing *twelve* children in the old bar-room on the last Sabbath of the quarter."

IV. ON SALARIES.

(1.) *Hear another Veteran from Iowa.*

"It has all along been my opinion that the resolution of the General Assembly to raise every missionary's salary to eight hundred dollars would create expectations that would not be realized, and induce applications for larger appropriations than the churches would enable you to make. That, with the complaint about the large surplus last year, did more to embarrass the Board than the Memorial effort. For my own part, I would have been glad any year for the last thirty-five years to have been assured of six hundred dollars. In larger towns eight or ten hundred dollars may be needed, but in country places and small villages families can live pretty comfortably on five or six hundred dollars."

(2.) *On "Cutting Down."—A Protest.*

But another writes from Iowa:

"Your commission came to hand a day or two since. We thus acknowledge its receipt, but take occasion to express our disappointment and regret that the Board saw fit to 'cut down' our application one hundred dollars. We feel this the more deeply because the application was made in good faith, and the amount specified the lowest amount that we then thought, and now think that we could get along with; and the Presbytery having sifted the facts, and as far as we could judge, appreciated the necessities of the case, fully endorsed the whole extent of said application. We regret it on another account: this church has been trying to sustain itself without help, but by a frequent unhappy change of ministers and members, and for other causes, became involved in debt, which the present members have exhausted themselves in paying. Although I knew it would require a great sacrifice in this expensive place, yet for the church's sake, I consented to drop two hundred dollars of my salary for this year, and continue my labors, provided they got three hundred dollars from the Board, as they said they could not raise more than seven hundred dollars the present year. Thus the process of 'cutting down' involves me in one of three alternatives: of sacrificing three hundred dollars, or of abandoning the field, or of resorting to some secular employment to supplement my family living. I tell you this thing of cutting down *some* applications is a shabby, impolitic business. It chills in every instance where an honest application is made. It discourages churches. It drives some of your missionaries from their fields. It sends others to some secular business, and thus body, soul, and spirit become secularized. It is educating ministers and churches into the chicanery of asking more money than they actually want, knowing that the cutting down process will bring it about right. I am not drawing on my imagination for my facts. I can prove what I say. I have been on these prairies thirty-two years."

Too true, as the following (3) *acknowledgment of dishonesty* proves:

"Your letter, informing me of the amount I am to receive, was received. We missed the mark this time in not asking a little more than we wanted. We have often done this and then got just the amount we thought necessary."

Some men can live more cheaply than others. Some salaries are so small that the Board are surprised, and wonder how a man with his family can subsist on such an amount.

As to "*cutting down*," it is a sad business. Nothing but sheer necessity makes us do it. Our hearts bleed over it, and no missionary's salary would be cut down by us if we could avoid it. But what can we do? We have demands for more money than the churches furnish. What remains for us then, but to make as wise and equitable a distribution as possible? Wherever we have done injustice to any one, we stand ready to rectify the mistake. But until the churches increase our funds, it is impossible altogether to avoid "*cutting down*" salaries.

But what shall be said of asking more than is needed in the expectation of being "cut down?" It is indeed an act of "chicanery;" it is a dishonesty, a fraud! Nothing of late has shocked us like the reading of the above flippant letter. It is a wonderful confession, and a terrible exposure!

Let it become apparent to the friends of Home Missions that the churches are asking more than they need, resorting to a trick to get an advantage over others. Let it become apparent to the Board itself, that the churches and the ministers and the Presbyteries they are dealing with are not honest men; that they solemnly affirm what they know is not true, when they say, "The least possible amount that will suffice from your Board is \$—," when they know better. What then would become of Home Missions? We cannot collect money in the face of such a doubt. We could not stand up before any congregation and try to awaken the sympathies of the people, the poor, the widows, the servant girls and hired men, knowing that this reprehensible trickery is employed to obtain help.

Every missionary church, every honest minister and Presbytery, has an interest in *stamping out* this nefarious and wicked attempt at fraud. There should be equality—there must be equality in the distribution of funds, or the Home Missionary work is at an end. No honest man can connive at such a practice. To vote for, or be silent, when such a measure is passed in Presbytery, is to become partaker of the crime.

We believe there are honest Presbyteries, and honest men in them all. We believe Presbyterial Committees when they say, "We have carefully examined these applications: we think the statements they contain are true, and the amounts asked for are the least that will suffice." But when the churches begin to doubt such statements, the fountains of Home Missionary supplies *will* be suddenly dried up. Let honest men and Christians frown on every such trick, and refuse to recommend to the Board for aid *any church* or minister guilty of resorting to it, and the mischief will soon be abated.

But it is time to leave this unpleasant subject. Let us look at

V. THE GERMAN PROBLEM.

One man, wise in the missionary work among the Germans, being asked, what is the best way to bring our German population into sympathy with American churches and American institutions, replied: "*Bring them round on a broad curve.*" German people who do not speak English must have the gospel preached to them in the German language. The most of our German preachers cannot preach in English. And, therefore, I fear many of them keep up German schools in order to keep the children under their control. But some of the wisest of our Americanized Germans, I think we may say nearly all of them, agree with the writer of the letter below. Indeed, there is perhaps a growing conviction that when we keep up religious services in German exclusively, that it is a waste of effort, and oftentimes quite useless. There is also a growing apprehension that we are sustaining some German churches that are not needed, because so large a proportion of them can speak English, and might at once be incorporated into churches using our own language exclusively. We need light on that subject. The letter below is from an able and accomplished missionary in Wisconsin, who preaches in English, German, and Hollandish. Many others agree with his views. Let us hear from them and others. The letter is as follows:

"Dear Brother,—I am very happy to say that our prospects are bright, and that we thus far have succeeded in getting another and still better edifice than before. Within two or three months we hope to worship in a brick church, (much larger

than the former, which was built of wood,) and thus not so liable to be destroyed by fire.

"My *English* congregation is steadily increasing, and is the hope for the future. Among the thousands of foreigners in this city, nothing is more needful than to build up *English* congregations from the youth of our foreign population. Most of these children born in this country prefer the *English* language, and it is the greatest folly to counteract this desire.

"The parents brought freedom and prosperity on this side of the Atlantic, and it is my doctrine that they, as well as their offspring, should value and appreciate the laws and the customs of their adopted fatherland.

"My experience for the last eighteen or twenty years has taught me to pursue this course, and would to God that all our foreign brethren in the ministry would regard it in the same light, as many more churches could be added to the faith of our fathers."

Here we pause for the present. What do our friends say to all these topics?

MISSIONARY BOXES.

Benevolent ladies in many of our churches are offering to supply boxes of clothing for missionary families that may need such aid. The missionaries who desire it are requested to forward to the Secretaries, without delay, a statement of their wants in this regard—give the age and *name* of every child in the family, the address of the box to reach them most speedily, and any other important particulars bearing on the case.

HOME MISSION APPOINTMENTS

MADE IN JULY, 1871.

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| Rev. L. E. Richards, Head of Delaware ch., N. Y. | Rev. E. F. Tanner, La Salle and Ida chs., Mich. |
| Rev. Theron Brittain, Cochection ch., N. Y. | Rev. W. S. Taylor, Deerfield ch., Mich. |
| Rev. Benj. F. Snyder, Centreville ch., N. Y. | Rev. C. B. Stevens, Manitowoc ch., Wis. |
| Rev. J. D. English, Jefferson ch., N. Y. | Rev. E. W. Garner, Waupaca ch., Wis. |
| Rev. Geo. Craig, Conklingville and Day chs., N. Y. | Rev. A. P. Bissell, Blue Earth City ch., Minn. |
| Rev. C. Ransom, Peru ch., N. Y. | Rev. M. N. Adams, Madelia and Lake Crystal chs., Minn. |
| Rev. E. C. Pritchett, Oriskany ch., N. Y. | Rev. G. R. Smith, Dallas Centre and Minburn chs., Iowa. |
| Rev. N. H. Barnes, Portland ch., N. Y. | Rev. E. C. Haskell, Brooklyn ch., Iowa. |
| Rev. A. J. Winterick, Carlstadt Ger. ch., N. Y. | Rev. A. M. Tanner, Springville ch., Iowa. |
| Rev. John Peacock, Holmesburg ch., Pa. | Rev. Benjamin Mills, Sidney ch., Iowa. |
| Rev. F. X. Meron, Maple Creek ch., Pa. | Rev. J. S. Reed, Chariton ch., Iowa. |
| Rev. Carl Linn, Linnville Ger. ch. and vicinity, Pa. | Rev. J. P. Brengle, Corydon and Promise chs., Iowa. |
| Rev. G. H. Humphrey, Frostburg ch., Md. | Rev. S. W. Elliott, Woodburn, Liberty and Russell St'n chs., Iowa. |
| Rev. R. A. Mallery, Lincoln ch., Del. | Rev. H. Frankfurth, Ottumway and Martinsburg Ger. chs., Iowa. |
| Rev. Samuel Parry, Wicomico County ch., Md. | Rev. D. Brown, Martinsburg ch., Iowa. |
| Rev. J. H. Flanagan, Fairmount ch., W. Va. | Rev. J. H. Dillingham, St. Louis, Fairmount ch., Mo. |
| Rev. J. B. Strain, Dunkirk ch., Ohio. | Rev. R. Shide, Fulton Ger. ch., Mo. |
| Rev. Watson Russell, Decatur ch., Ohio. | Rev. P. Read, Austin ch., Mo. |
| Rev. H. R. Price, Galion ch., Ohio. | Rev. J. C. Thornton, Osborn ch. and vicinity, Mo. |
| Rev. S. D. Taylor, Newton Falls ch., Ohio. | Rev. J. S. Boyd, Kirksville ch., Mo. |
| Rev. D. W. Marvin, Margaretta ch., Ohio. | Rev. Samuel Sawyer, Wheeling ch., Mo. |
| Rev. J. Strauss, Barlow and Watertown chs., Ohio. | Rev. M. Phillips, Brookfield and Batavia chs., Kas. |
| Rev. N. Bracken, Bashom and Chester chs., Ohio. | Rev. Andrew Stout, Clinton, Marion and Deer Creek chs., Kas. |
| Rev. J. P. Safford, D.D., Fairmount ch., Ohio. | Rev. C. V. Monfort, Labette and Hackberry Township chs., Kas. |
| Rev. S. Mahaffey, Freeport and Stillwater chs., Ohio. | Rev. Ira S. Dodd, Garnett ch., Kas. |
| Rev. C. H. Raymond, Indianapolis 7th ch., Ind. | Rev. S. D. N. Martin, Oswego ch., Kas. |
| Rev. Thos. A. Steele, Mitchell ch., Ind. | Rev. D. V. Mays, Paola ch., Kas. |
| Rev. F. X. Kopf, Jackson County Ger. ch., Ind. | Rev. E. K. Lynn, Reeder and Scipio chs., Kas. |
| Rev. M. D. A. Steen, Vevay ch., Ind. | Rev. W. Y. Brown, Denver, Stuart ch., Col. |
| Rev. Philip Bevan, Anderson, St. Johns and Bridgeport chs., Ind. | Rev. A. B. Post, Santa Clara ch., Cal. |
| Rev. E. C. Johnston, Petersburg and Mt. Zion chs., Ind. | Rev. W. P. Teitsworth, Clark City ch., Mo. |
| Rev. A. Taylor, Mt. Vernon ch., Ind. | Rev. J. F. Stewart, Greeley and Evans chs., Col. |
| Rev. F. F. Friedgen, Zion, Franklin Connellsville Ger. ch., Ind. | Rev. Geo. Rice, Idaho Springs ch., Col. |
| Rev. Wm. A. Gay, Winnebago ch., Ill. | Rev. Wm. Hutton, Phila., Greenwich St. ch., Pa. |
| Rev. J. Hunter Clarke, Franklin Grove ch., Ill. | Rev. A. Culver, Phila., Twenty-first and Federal Sts., Pa. |
| Rev. John Bantly, Foreston Ger. ch., Ill. | |
| Rev. H. A. Barclay, Oswego ch., Ill. | |
| Rev. A. F. Ashley, Good Hope ch., Ill. | |
| Rev. H. W. Woods, Marine ch., Ill. | |

RECEIPTS FOR HOME MISSIONS IN JULY, 1871.

SYNOD OF ALBANY.— <i>Pby of Champlain</i> —Keesville ch 26 74. <i>Pby of Troy</i> —Cohoes ch 45	town 1st ch, "A widow's offering" 25; Washingtonville 2d ch 20, add'l; Circleville ch 14 50.	
74	<i>Pby of New York</i> —Madison Square ch 100, add'l; Fifth Ave and Nineteenth St ch 1000, add'l, Memorial. <i>Pby of Westchester</i> —Peekskill 2d ch 167 33; Irvington 2d ch 643; West Farms 1st ch 8 80, add'l; Yonkers 1st ch 40 21, mon con; New Rochelle ch 309 90, of which 236 83 Memorial	
1616 15	2,328 84	
SYNOD OF BALTIMORE.— <i>Pby of Baltimore</i> —Brown Memorial ch 400; Baltimore 1st ch 1072, Memorial; Westminster ch, Baltimore, a member for July 6. <i>Pby of Washington City</i> —Alexandria 1st ch 30 15; Bridge St ch, Georgetown 100, add'l, Memorial; Washington North ch 8	SYNOD OF PACIFIC.— <i>Pby of Oregon</i> —Olympia ch 14 56	
1,616 15	14 56	
SYNOD OF CINCINNATI.— <i>Pby of Chillicothe</i> —Wilkesville ch 21; New Plymouth ch 10; Bucks Creek ch, special Memorial coll 94. <i>Pby of Cincinnati</i> —Cincinnati 6th ch 20 41; Walnut Hills 1st ch 47 39. <i>Pby of Portsmouth</i> —Feesburg ch 7	SYNOD OF PHILADELPHIA.— <i>Pby of Chester</i> —Downington Central ch, Alex P Tutton 62 50. <i>Pby of Lackawanna</i> —Towanda Sab-sch 38 35, add'l; Warren ch 6; Archbald ch 26 20. <i>Pby of Lehigh</i> —Hokendaqua ch 26, of which Sab-sch 5 12; Upper Lehigh ch 12; Eckley ch 15. <i>Pby of Philadelphia</i> —Calvary ch 45, Memorial; Walnut St ch, special Memorial 200. <i>Pby of Philadelphia, North</i> —Doylestown and Deep Run chs 26 60; Chestnut Hill ch 310, of which 110, "First fruits of penny a day system;" Manayunk 1st ch Sab-sch, add'l 20; Roxborough ch 9; Holmesburg ch 16 82. <i>Pby of Westminster</i> —Chestnut Level ch 48 64	199 80
199 80	862 11	
SYNOD OF CLEVELAND.— <i>Pby of Cleveland</i> —Rev Wm F Milliken 16 70. <i>Pby of Steubenville</i> —East Liverpool ch 15; Centre ch 3 25; Annapolis ch 17; Richmond ch 18 50; Still Fork ch 8 40 78 85	SYNOD OF PITTSBURGH.— <i>Pby of Blairsville</i> —Union ch 27 75. <i>Pby of Washington</i> —Upper Buffalo ch, Mr S A and Mrs A J Caldwell 5, Memorial. <i>Pby of West Virginia</i> —Gnaty Creek ch 2	44 25
44 25	34 75	
SYNOD OF COLORADO.— <i>Pby of Colorado</i> —Black Hawk ch	SYNOD OF TOLEDO.— <i>Pby of Huron</i> —Olena ch 20; Peru ch 16; Bloomville ch 10	
10 00	46 00	
SYNOD OF COLUMBUS.— <i>Pby of Wooster</i> —Orrville ch 6. <i>Pby of Zanesville</i> —Grandville ch, Sab-sch 21; Jersey ch 12 25, mon coll; Fairmount ch 5	SYNOD OF UTICA.— <i>Pby of Binghamton</i> —McGrawville ch 36 05. <i>Pby of Otsego</i> —Head of Delaware ch 25 35; Guilford and Norwich ch 5. <i>Pby of Syracuse</i> —Manlius, Trinity ch 12 34; Fayetteville ch 72 78	
44 25	151 52	
SYNOD OF ERIE.— <i>Pby of Butler</i> —Centreville ch 20; Marusburch ch 15 45. <i>Pby of Erie</i> —Pleasantville ch 171 50. <i>Pby of Kittanning</i> —Smicksburg ch 11. <i>Pby of Shenango</i> —Hermion ch 60	SYNOD OF WESTERN NEW YORK.— <i>Pby of Buffalo</i> —Buffalo North ch 375. <i>Pby of Genesee Valley</i> —Belmont ch 12; Ellicottville ch 22 61; Olean ch 14	
287 95	423 61	
SYNOD OF GENEVA.— <i>Pby of Cayuga</i> —The Square ch 4. <i>Pby of Geneva</i> —Ithaca 1st ch 49 11, 10 of which from students in Cornell University. <i>Pby of Steuben</i> —Campbell ch 50	SYNOD OF WISCONSIN.— <i>Pby of Wisconsin River</i> —Cottage Grove ch	
103 11	11 14	
SYNOD OF HARRISBURGH.— <i>Pby of Carlisle</i> —Harrisburgh 1st ch 25, mon coll, add'l. <i>Pby of Huntingdon</i> —Clearfield ch 40. <i>Pby of Northumberland</i> —Shiloh ch, St Marys 16	Total received from churches, \$10,458 01	
81 00		
SYNOD OF ILLINOIS, NORTH.— <i>Pby of Chicago</i> —Lake Forest ch 300, of which 25 mon coll. Olivet ch 19 75; Thirty-first St ch Chicago 50. <i>Pby of Freeport</i> —Foreston Ger ch 40 74	LEGACIES.—Patterson Estate, Pittsburgh 90 48; Legacy, in part, from the estate of Dr John Lyman, dec'd, late of Sangamon Co, Ill 1231 34; Legacy of Mrs Acken, Westfield, N J 5 64; Estate of Stephen R Brady, dec'd, late of LeRoy, N Y 1120; Legacy, in part, of James M Culbertson, Danville, Ill 6335	
410 49	8,782 46	
SYNOD OF ILLINOIS, SOUTH.— <i>Pby of Alton</i> —Carlinville ch 30 90; New Amity ch, add'l, 10. <i>Pby of Cairo</i> —Flora ch 4 65; Fairfield ch 5 35. <i>Pby of Mattoon</i> —Vandalia ch 20	MISCELLANEOUS.—Myron Phelps and family, Lewistown, Ill 50; "A Fourth of July" offering, W H 5; Mrs M L N 20; Mrs Dr W H Magill, Danville, Pa 3; George Slate, Mt Carmel, Md 1 50; Mrs R Hamden, Ohio 1; Individuals in Congregational ch, Delavan, Wis 29 85; From two ladies in Lunatic Asylum, Dayton, Ohio 75 cts; "From Mary in Heaven" 100; Mrs Jane Ward, Bethany, Pa 5; Rev Chas Wadsworth, Gloverville, N Y 15; "Dee" 3; Mrs Contant 2; Mrs J H Brown, Valparaiso, Ind 5; Mrs Eleanor McMillan, College Hill, Ohio 50; Enfield North Congregational ch 62 68; Dr John S Crane, Goshen, N Y 35; J H Colt, Esq, Atwater, Ohio 6; Samuel McLaughlin, Hookstown, Pa 5; "J M," Philadelphia, Pa 25; "A friend in Illinois," add'l 310 06; Joseph Frazer, M. D., St Elmo, Ill 5; Miss E C Barlow, Iowa 4	
70 90	743 84	
SYNOD OF INDIANA, NORTH.— <i>Pby of Logansport</i> —South Bend 2d ch 1 30; Bethel ch 5 20		
6 50		
SYNOD OF IOWA, NORTH.— <i>Pby of Waterloo</i> —Nevada ch		
10 00		
SYNOD OF IOWA, SOUTH.— <i>Pby of Des Moines</i> —Columbia ch 5 30; Plymouth ch 5 70. <i>Pby of Iowa</i> —Ottumwa Ger ch 2 63; Martinsburg Ger ch 2 62; Birmingham ch 8 05. <i>Pby of Missouri River</i> —Clarinda ch 11 45		
35 75		
SYNOD OF KANSAS.— <i>Pby of Emporia</i> —Quenemo ch 10. <i>Pby of Topeka</i> —Manhattan ch 10 20 00		
20 00		
SYNOD OF KENTUCKY.— <i>Pby of Ebenezer</i> —Frankford ch		
50 00		
SYNOD OF LONG ISLAND.— <i>Pby of Brooklyn</i> —First ch Brooklyn, Henry St, add'l, 1000, of which Mr and Mrs Fisher Howe 500, and Sab-sch 500; Brooklyn South ch 777 30; Brooklyn 1st ch, Remsen St, mon coll, add'l, 20 55; Brooklyn, Ainslie St ch 10 79; Lafayette Ave ch 460 30, of which 28 30 mon coll; Brooklyn 2d ch Sab-sch 100. <i>Pby of Long Island</i> —Southold ch 35; Bridge Hampton ch 15. <i>Pby of Nassau</i> —Jamaica ch 65 27		
2,484 21		
SYNOD OF MICHIGAN.— <i>Pby of Grand Rapids</i> —Grand Haven 1st ch 7 50, add'l. <i>Pby of Monroe</i> —Jonesville ch 26 25. <i>Pby of Saginaw</i> —Bay City 1st ch 106 29		
140 04		
SYNOD OF MINNESOTA.— <i>Pby of Mankato</i> —Red Woods Falls ch 4; Beaver Falls ch 2. <i>Pby of Winona</i> —Oronoco ch 3		
9 00		
SYNOD OF MISSOURI.— <i>Pby of Palmyra</i> —Clark City ch 10. <i>Pby of Platte</i> —Graham ch 6		
16 00		
SYNOD OF NEW JERSEY.— <i>Pby of Elizabeth</i> —Perth Amboy ch Sab-sch 41, Memorial. <i>Pby of Jersey City</i> —Tenafly ch 74 59. <i>Pby of Morris and Orange</i> —Orange 2d ch Sab-sch 150. <i>Pby of Newark</i> —South Park ch 71 34, mon con; Park ch, Miss'y Soc'y 62 50; Newark, Roseville ch 380 60; Caldwell ch 50 57. <i>Pby of West Jersey</i> —Acto ch 9 14		
839 74		
SYNOD OF NEW YORK.— <i>Pby of Hudson</i> —Middle-		

Total in July, \$19,984 31

S. D. POWEL, Treasurer,
30 Vesey Street, New York.

PRESBYTERIAN ROOMS,

No. 30 VESEY STREET, NEW YORK CITY.

Cor. Secretaries—Rev. HENRY KENDALL, D.D.,

Rev. CYRUS DICKSON, D.D.

Treasurer—SAMUEL D. POWEL.

BOARD OF EDUCATION.

THE HARVEST TRULY IS PLENTHOUS, BUT THE LABORERS ARE FEW; PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST.—Matt. ix. 37, 38.

For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to his saints, and do minister.—HEB. vi.

LEAVING THEIR PRINCIPLES.

Paul advised the people to whom he wrote in one of his epistles to leave their principles. What!—Christian principles? Yes!—for he calls them, “the principles of the doctrine of Christ.” But surely not fundamental doctrines? Yes, just these; repentance, faith, baptism, the ordination of the ministry, the resurrection, the judgment. Why! does he mean that we are to *give up* these principles, which are the foundation of our salvation, and of the church’s existence? No, he does not mean that we are to *abandon* these principles; but he does mean that we are to *leave* them, in the sense of advancing from them to the duties which the knowledge of them impose. He means that when a man has laid bare the rock, and fixed the foundations of his house firmly on it, and built the stone courses, he is to “go on” with the brick and the wood; he is to put in the floors and windows and furniture; he is to spread his table, and invite kinsfolk and neighbors, and the poor, to come and eat and drink with him. Paul means that when one has dug deep the ground, and planted the seed of the word, and watered it well with the tears of godly repentance, and fenced his garden round with sound ordinances, he is not to keep digging and spading, laying and measuring, building up and patching over the wall far more than is needed; he is to “go on” to train the plants, to use all the means which are needful to purge it, that it may bring forth more fruit, and to make the fruit sweet and serviceable, and to prepare it for use and the market and transportation. Some of that fruit is needed here; some of it is to be packed and sent to refresh and benefit far-off regions. What a shame then to be for ever bowed down, digging and wall-building, sweating over the mattock and the spade! That is winter work and spring work. Are we to have no summer work and autumn work? Nothing under the golden sun—nothing from the ripened clusters—nothing in the abundance of the harvest—nothing in the joy of the feasting!

There are some ministers who are always working among these “principles,” these *beginnings*, which most of their people already understand and believe. And like men who return to plough and dig in fields where the grain and plants need light and sunshine and other culture, and thus do harm instead of good, so these unwise spiritual husbandmen keep preaching the fundamental doctrines alone. Much earnest preaching of these is needed all the time, just as the gardener is continually using the spade to set out young plants, or to nourish and to aid the growth of the fruit-bearing ones.

But “let us *go on!*” says Paul; “let us go on to *perfection.*” What a blest and joyful idea is there here. Then he proceeds to warn them of the peril of unfruitfulness; of God’s anger with ground “dressed,” but only bearing thorns and briars which is rejected and nigh unto cursing; “whose end is to be burned.” And he points them to the “better things;” to “works and labors of love;” to

“ministry to the saints,” to zeal which we “have showed toward His name” who daily makes His sun to shine upon the good and upon the evil, and His rain to fall upon the just and the unjust. He says: “And we desire that every one of you do show the same diligence to the full assurance of hope unto the end”—he wants every one to go to work; every one to aim at the highest enjoyment of their religion; every one to keep their eyes upon the celestial recompense of those whose terrestrial “labors do follow them.”

O, if Christians would but leave their principles, in this sense, and “go on to perfection,” how different would be the state of the Church. How would each one grow in every grace, and in the knowledge of the Lord Jesus Christ. How would the Holy Spirit be poured out for the conversion of great multitudes of sinners. How would believers begin again to be of one heart and one soul, and to hold their property a trust for Christ and His kingdom; neither would any of them say that aught of the things which he possessed was his own. How would sons and daughters be consecrated to the glorious work of publishing salvation.

Do Thou, O God, send a plentiful rain, whereby Thou mayst confirm Thine inheritance, in this time when it is weary. Prepare of Thy goodness for the poor. Do Thou, Lord, who gave the word, make great the company of them that publish it.

THE ANNUAL REPORT.

The sum of all that a Board performs in its department of church work, the most important facts elicited in the course of its duty, which it is for the interest of the ministry and people to hear, and the most necessary suggestions as to what they should do to further and improve the work—this is what makes up an Annual Report. There is scarcely a man, woman, or child, whose eye falls upon that of the Board, which has just been issued, and would have been issued sooner, but for the necessity of waiting for the corrected addresses of the ministry which are furnished in the printed Minutes of the General Assembly, scarcely one who may not learn from it much that is of value, and which they have not known before. Its materials may be wrought into sermons, or monthly concert, or prayer-meeting addresses. The principles and plan of the Board's work, the general facts, the statistics, the promptings, are worthy the perusal and thoughtful consideration of every one that loves the Saviour, and is really willing to know how he may best advance his cause among men. The spirit of prayer will find in it new subjects for thanksgiving, and renewed petitions. To the liberal soul it will point out a field in which the “little seeds of mercy” may be planted and cultivated, with the prospect of a valuable and abundant return here, or that it may

“Grow to bless the nations
Far in heathen lands.”

ANNUAL RENEWALS.

Among the many encouraging letters received by us during the last year, in regard to the reorganization of the work of education, was one from the respected chairman, Rev. Dr. J. M. Macdonald, of the Committee of Education of the Presbytery of New Brunswick, which has recommended twice as many candidates as any other Presbytery in the entire church. In it he said, in respect to the requisition that the recommendations of candidates for the ministry shall be renewed each year:—“The rule is an important one. I believe I had the honor of

introducing it, and securing its adoption, in the Assembly of 1862. I hope it will be enforced."

The importance of future rigid regard to the rule is constantly brought before the attention of those connected with the Board and with institutions of learning. Last fall a young man wrote to this office to say that he had been recommended several years ago, through the application of the principal of an academy, but he had forgotten with what church his name was connected, or what Presbytery had made the recommendation, and he wished information on the subject, as he saw that the Board now must have a renewal each year. Cases such as this, with the observation of the bad results of the want of care of Presbyteries over their candidates for the ministry, led to the introduction into the constitution of the new Board, and also into its rules, of the requisition that in every case a student must be annually recommended for the amount needed by him.

It is of the highest moment that, as every Presbytery looks over its various departments of home-work each year, and inquires into the state of religion in each church and district, and renews the application to the proper Board for the amount of pecuniary assistance which is required in one form and another, so it shall inquire into the intellectual progress, the growth in fitness for their work, and the personal wants of the young men whom it has accepted as candidates for the pulpits where the gospel is to be proclaimed, and as laborers in the fields within its bounds, or in others where men may be still more destitute of the bread of life. The recommendations to the Board of Education should be based upon a sincere regard for the interests of the cause and of the young men, and of the church.

The summaries of the Professors' Reports, as to the proficiency and standing of the students during the past year, which are sent to each Education Committee, will afford assistance to the Presbyteries in determining the propriety of the continuance of aid, and the tenor of such counsel and advice as may be suitable to each one. But the principal reliance should be upon personal communication with the student, or free correspondence through the Education Committee, his pastor, and others acquainted with him. Particular inquiry should be made of each as to the amount of pecuniary aid which he really needs. This is a business matter, and should be attended to in a business-like way. As a general rule, the Board will grant the amount, within the maximum fixed for each course, and for the length of future time within the year, which the Presbytery recommends in each individual case.

CONVENTIONS OF ELDERS.

The elder performs a most important part in the ordinary and permanent ministry of the gospel. Though styled "ruling," it is a great misconception, to suppose that he is chiefly appointed by the Head of the Church to aid in the work of government and discipline. Exhortation, teaching, efforts to promote the great designs of the church in many ways, outside of the primary functions which were specially assigned to the pastor, made the faithful New Testament elder worthy of double honor. The elder and the deacon were commissioned officers in the Christian army, whose courage and energy were only of less account than that of their superiors, and, indeed, often decided the successes and the reputation of the companies which they helped to lead. Would that every elder of the Presbyterian Church in America conceived his duties and his privileges in the light of the era when Christianity first went forth to the conquest of the world.

We found much profit and enjoyment in the Convention of Elders recently held

at Huntingdon, Pa., which was presided over with spirit by the Hon. John Scott, of the United States Senate, and its deliberations aided by a considerable number of gentlemen eminent both in the Church and State. The topics discussed must leave an impression for great good in all the churches of the region. The scripture plan of systematic contributions, questions relating to the conversion and higher consecration of the youth of the church, the better influence of the Sabbath-school; the relationship of the eldership to the ministry and the advancement of religion, and kindred subjects, were talked over, and, what is better, *prayed over*. May there be many such exercises during the present year of grace, which, like the ploughing and cultivation of the fallow and neglected soil in some of our States, shall change our spiritual climate, and bring showers of rain from heaven where rain has been little known before.

TO THE FALL PRESBYTERIES.

The attention of the Presbyteries at their fall meetings is respectfully called to the following two points which relate to the work of the Board of Education:

I. If any candidate, upon the evidence of the examination and inquiries through the Education Committee, and of the summary of the Professors' Reports which this Board has furnished, manifests deficiency in scholarship, piety, or other qualifications for the ministry, it is, according to the Rules of the Board, a sacred duty to the student, the Board, and the cause of religion, to withhold a renewal of his recommendation until the Presbytery is fully satisfied as to the propriety of it; the name of no man should be retained upon our roll who does not give reasonable prospect of usefulness in the office of the ministry.

II. The General Assembly recommends earnestly, that the churches increase their contributions to the Board of Education *one-half* this year, on account of the increase of students; and the imperative need of more liberal aid to them.

WILLIAM SPEER, *Corresponding Secretary.*

RECEIPTS AT PHILADELPHIA IN JULY, 1871.

SYNOD OF ALBANY.— <i>Pby of Albany</i> —Charleston ch 11; Amsterdam 1st ch 5	\$16 00	SYNOD OF MINNESOTA.— <i>Pby of Mankato</i> —Jackson ch 5. <i>Pby of Winona</i> —Le Roy ch 5	10 00
SYNOD OF BALTIMORE.— <i>Pby of Baltimore</i> —Bell-Air ch 10. <i>Pby of New Castle</i> —New Castle ch, from Mrs Couper 20. <i>Pby of Washington City</i> —Washington City North ch 5 50	35 50	SYNOD OF NEW JERSEY.— <i>Pby of Elizabeth</i> —Lamington ch 61. <i>Pby of Jersey City</i> —Jersey City 1st ch 48 11. <i>Pby of Newton</i> —Blairstown ch 48 50	157 61
SYNOD OF CINCINNATI.— <i>Pby of Cincinnati</i> —Cincinnati 7th ch 70 15. <i>Pby of Dayton</i> —Dayton East ch 20; Hamilton ch 33 55. <i>Pby of Portsmouth</i> —Georgetown ch 12 50	136 29	SYNOD OF NEW YORK.— <i>Pby of North River</i> —Bethlehem ch 23 43. <i>Pby of Westchester</i> —Bedford ch 1; Dobbs Ferry ch 112 90	137 33
SYNOD OF COLUMBUS.— <i>Pby of Wooster</i> —Orange ch 3 00	3 00	SYNOD OF PHILADELPHIA.— <i>Pby of Philadelphia</i> —Greenwich St ch	10 00
SYNOD OF ERIE.— <i>Pby of Allegheny</i> —Industry ch 2 60	2 60	SYNOD OF PITTSBURGH.— <i>Pby of Washington</i> —Clayville ch	50 00
SYNOD OF GENESEE.— <i>Pby of Rochester</i> —Moscow ch 10; Dansville ch 53 12	63 12	SYNOD OF UTICA.— <i>Pby of Otsego</i> —Butternuts ch 25; Van Buren ch 12. <i>Pby of Syracuse</i> —Pompey ch 7	44 00
SYNOD OF GENEVA.— <i>Pby of Geneva</i> —Oaks Corners ch 7 00	7 00	SYNOD OF WISCONSIN.— <i>Pby of Chippewa</i> —La Crosse ch 9; North La Crosse ch 5. <i>Pby of Milwaukee</i> —Waukesha ch 9 20	23 20
SYNOD OF HARRISBURG.— <i>Pby of Carlisle</i> —Lower Marsh Creek and Great Connewago chs 17 25; Middletown ch 21 47. <i>Pby of Huntingdon</i> —Alexandria ch 25; Hollidaysburg ch 26 45. <i>Pby of Northumberland</i> —Williamsport 2d ch 56 81; Lewisburg ch 31 16	178 14		
SYNOD OF ILLINOIS, SOUTH.— <i>Pby of Mattoon</i> —Neoga ch 10 40	10 40		
SYNOD OF INDIANA, NORTH.— <i>Pby of Fort Wayne</i> —Fort Wayne 2d ch	12 00		
SYNOD OF IOWA, NORTH.— <i>Pby of Waterloo</i> —Rock Creek ch	2 00		
SYNOD OF KENTUCKY.— <i>Pby of Ebenezer</i> —Lexington 2d ch	368 15		
SYNOD OF LONG ISLAND.— <i>Pby of Long Island</i> —Sag Harbor ch. Ladies' Educational Soc'y	56 00		
SYNOD OF MICHIGAN.— <i>Pby of Saginaw</i> —Bay City ch	20 55		
			\$1,342 79
		LEGACIES.	
		Estate of Mrs Acker, Westfield, N J	\$5 64
		REFUNDED.	
		W D	\$165 00
		MISCELLANEOUS.	
		Interest, in part, on Mean's Fund 408; Interest, in part, on Jacob's Fund 12; H M Lane, Jersey City, N J 5; Mrs Dr W H Magill, Danville, Pa 2; E J Hill, Kankakee, Ill 5; M Phelps and family, Lewistown, Ill 50; Alexander Guy, M. D., Oxford, Ohio, special 60	542 00
		Total amount acknowledged,	\$2,035 44
		WILLIAM MAIN, <i>Treasurer.</i>	

BOARD OF FOREIGN MISSIONS.

RECENT INTELLIGENCE.

DEPARTURES AND ARRIVALS.—The Rev. James Bassett, of the Presbytery of Chicago, and his wife, Rev. William R. Stocking and his wife, transferred by the American Board, Miss Mary Jewett, of Marshalltown, Iowa, and Mrs. Cochran, wife of the Rev. Joseph G. Cochran, on her return, embarked at New York, August 9th, on their journey to the mission in Persia. Mr. Bassett was for some years a successful pastor. Mr. Stocking is a son of the missionary in Persia, who entered into his rest a few years ago. Miss Jewett is the daughter of one of the ministers of our church in Iowa. Mrs. Cochran leaves an invalid daughter, and a son at school, both under the care of friends in this country. Many prayers will be offered for these Christian friends. Their arrival will be welcomed with great delight by the enfeebled company of missionary laborers in Persia.

We have heard from Mr. Bushnell and his company at Old Calabar. They expected to reach Gaboon in a few days. We have heard also of the arrival of Dr. Vrooman at Bangkok, on his way to Chieng-mai; and of Mr. MacElroy at Santa Fe, on his way to his station in New Mexico. The Rev. J. Carrington and his wife, of the mission in Siam, have gone to the north of China for the present, on account of Mrs. Carrington's continued ill health, and with the hope of being able to remain in missionary service in a colder climate. The Rev. D. Thompson, of the mission in Japan, has returned to this country on a visit.

CONVERTS RECEIVED.—Mr. Ramsay, of the Seminole Mission, writes that eight persons were received as communicants by the Creek church on the first Sabbath in July, seven of them pupils in the school, and four persons by the Seminole church on the preceding Sabbath. The communion services in both churches were of much interest; Mr. Ramsay and Mr. Perryman assisted Mr. Robertson at the Creek church. We are grateful to report also the admission of two converts to the Chinese church in San Francisco; two to the church of Tungechow, China, one of them a woman eighty years of age; two baptized at Tsinan fu, Shantung, by Mr. McIlvaine, both of them "educated men;" six to the church of Chefoo; one to the church of Clay-Ashland, and two to the church of Greenville, Sinou, in Liberia; four to the church of Rio de Janeiro; fifteen at one of the out-stations of Brotas, and ten at Brotas itself in Brazil. Seldom have the letters of a month brought us more encouraging returns.

AT BEIRUT, the missionaries have been deeply interested in the case of a Mohammedan convert, and Dr. Jessup has sent a full account of the proceedings concerning him, which will be found in the *Foreign Missionary*. He was arrested by the authorities, sent to Damascus, put in prison, subjected to reproaches and cruel treatment, and threatened with death itself; but grace was given to him from on high, so that he witnessed a good confession. His case was taken up with vigor, not only by the missionaries, but by some of the foreign consuls, and eventually he was released, with warning to leave Beirut in twenty days. The grace that made this poor man willing to meet death rather than to deny his Saviour was truly remarkable. His case, moreover, was not one of personal interest only, but it served to test the ability and disposition of the Turkish rulers to maintain religious toleration; and in this respect its final issue was not so unfavorable as might have been feared.

RECEIPTS IN MAY, JUNE, AND JULY.—From churches, \$30,169; from legacies, \$2,491; from individual donors, \$12,038; in all, \$44,699. Receipts in the same months last year, \$42,577—of which, from churches, \$15,203.

LETTERS RECEIVED TO AUGUST 14th.—From Odanah, July 10th; Omaha, July 10th; Creek, July 31st; Seminole, July 18th; Las Vegas, July 29th; Santa Fe, August 1st; Navajo, July 9th; San Francisco, July 31st; Yokohama June 16th; Tsinan-fu, May 21st; Tungechow, June 6th; Shanghai, June 12th; Niangpo, June 8th; Canton, June 9th; Bangkok, May 15th; Chiengmai, April 20th; Futtehgurh, June 24th; Ambala, May 24th; Lodiana, June 3d; Beirut, June 17th; Abei, July 15th; Monrovia, June 10th; Old Calabar, June 7th; Rio de Janeiro, June 24th; Brotas, June 10th; Bogota, May 10th.

NEW OR ENLARGED MISSION HOUSE IN SAN FRANCISCO.

Our missionaries to the Chinese in California have long felt the need of larger mission premises. The building now occupied contains a chapel, school rooms, lodging rooms, kitchen, &c. It has answered very valuable ends. It was provided by Christian friends in San Francisco, and by the Board, or rather by the gifts of a few friends in New York through the Board. It is well situated for work among the Chinese. It is a valuable property, but it has one serious fault—it is too small for the enlarged work of the mission; see a letter on the subject in the last number of the *Foreign Missionary*. Other denominations, not exerting a hundredth part of the influence of our mission upon the California Chinese, have provided their laborers with far better accommodations than our brethren possess, which may be taken as an example to us. But not making very much of this, we think the work itself in the hands of our missionaries calls for larger premises.

What is needed? About twenty thousand dollars—either to provide a new site and a larger building, costing that sum and the sum that could be obtained by the sale of the property now belonging to the Board—perhaps fifteen thousand dollars, in all thirty-five thousand dollars; or else, to purchase adjoining land, and to enlarge the present building. In either case, the cost of the land is the chief expense. In either case, twenty thousand dollars would probably be sufficient.

Can this large sum be obtained? The answer is not far to seek. The Memorial Fund Committee paid to the Treasurer of the Board five hundred dollars for this object, and some other donations have been received—particularly, within a few days, the noble gift of two thousand dollars from a friend. Thus, counting in the existing property, one-half of the amount required is already in hand. We wish to commend this object, then, as one not only desirable and important, but as one that is practicable. A new or enlarged building can be obtained, without any debt. (A debt is not to be thought of for a moment, as one of the ways of gaining it.) It may take a little time to secure it, but we trust not a long time. Will our friends keep it in mind? If so, it will not be very long before our mission, which was first on the ground, which was for many years the only one, which is still far the most efficient agency for good to our Chinese countrymen, will not be laboring at a serious disadvantage.

ITINERANT MISSIONARY WORK IN INDIA.

We insert the following account of his missionary plans and labors by the Rev. M. M. Carleton, of the Lodiana

Mission, dated June 7th. Mr. Carleton's wife and children are in this country at present, for the education of the children. Owing to the state of his health, as well as to his views of mis-

sionary work, Mr. Carleton has for a number of years pursued the course herein described, with the approval of his brethren.

An itinerant missionary, if he is worth much, will itinerate most of the time, and his station will be where night overtakes him. All the home I have while in the cold season of seven months, is a tent ten feet square. Where my tent is pitched for the night, *there* is my station; and during the whole year I wander over hundreds of miles of territory. It is, therefore, obvious that *practically* I can have no station while I live this kind of life. It is a life that I most cheerfully accept, as I believe I am called of God to labor in this way among the heathen, and my dear brethren of this mission have freely given me up to this kind of work. . . .

As soon as the hot season sets in, and I can bear the heat no longer in my tent, I gradually work toward the hills. I enter the hills about the 6th or 8th of April, after the Manimajri Mela takes place, which is at the foot of the hills. During the whole of April I am on the road to Koolloo Valley, Mid-Himalayas. I leave my tent in the plains to save expense of carriage, and till I reach Koolloo, I live and sleep by the roadside, or in a shopkeeper's store if it rains. In Koolloo, I occupy a little bungalow belonging to the Ice Company Plantation, which I hire and pay for at my own expense, to save itinerating funds. Here I have one of the finest climates in the world during May, June, July, and August. I preach daily, associate freely with the people, giving medicine as much as I am able. My home is the village of Plach, and Dr. Newton, who has been here, is very much inclined to occupy Koolloo next year with me. I have urged upon missionaries the value of this valley as a mission station and a sanatorium combined. I have for years believed that invalid missionaries would be far better off in recruiting health here than in America.

About the 1st of September I leave Plach and go slowly to the plains, living by the wayside till I reach Amballa. Passing Amballa, I go directly to my Christian village, Suntoki Majra, which is nearly seventy miles in a south-westerly direction from Amballa, in the Karnal District, Delhi Division. I stay in and about the village nearly seven months of the year, preaching among the villagers, and doing pastoral work in

the Christian village. There is a small church organized, and an elder elected, who, during my absence in the hot season, acts as pastor over the flock. The elder is himself one of the villagers. If I were to give you the history of this Christian village, I should perhaps have to begin with my first connection with this mission. From Amballa to Delhi, and from Amballa to Lodiana and Ferozepoor, southwest to Central India, there is no mission whatever. By occupying this point, I am able to work over a portion of an immense territory that may not be occupied for the next thirty years. I should mention that as yet, only those who come to me as inquirers, or are connected with me as servants, are to settle in this village. I cannot as yet make it available for native Christians and inquirers of other stations. I have adopted the plan of having no one in my service *but Christians*, and my servants all have an interest in this land. I cannot think it right for our mission premises to be filled with Hindoo and Mohammedan servants, when native Christians and inquirers could be taught the same work. I believe that half of the very unhappy church discipline in our mission compounds would be avoided, if native Christians were taught to be more thrifty and industrious. "Satan always finds some work for idle hands to do." This is fearfully true in mission compounds, as the experience of every missionary will testify. While if our native Christians had some work independent of the mission, they would be more industrious and more manly. I wrote to you in February about the offices at Suntoke Majra. I hope you got the letter. Soon after I wrote, a terrible calamity happened at our village. Some scoundrel put a quantity of arsenic into my food, so much that it was ejected from my stomach in ten minutes after I ate, and thereby my life was spared, though I had a terrible night of suffering. The wife of one of my native Christian families, who cooked the food, to show that there was no fault in the cooking, ate of the food while I was so sick (unknown to me) and died a most horrible death. The scoundrel put the poison into my food while she attended a singing meeting with the native Christians of the village, and was thus absent from her cook-room a short time.

When I first came to the mission, some of the older brethren said to me, that as I hailed from New England, I ought to be the best fitted to start some

enterprise or business, by which native converts and inquirers could get a livelihood. And before I had been in the mission long, I found that nearly every Christian and inquirer was receiving support more or less from the mission, in one way or another. Every missionary felt deeply the evil of having no work by which the native convert could gain a livelihood; but none of us could tell just how to rid ourselves of this unmitigated evil. I studied several departments of industry, and those that I was sure would be most profitable required so-much capital to begin, that I was discouraged, or rather hesitated to make the attempt to get the necessary funds. In 1863 I determined to try cattle raising, if I could get good grazing land, for I was sure by careful examination, that while it was the lightest form or department of agriculture, and the most respectable to a native, it would be the most profitable. From that time I looked out for a suitable tract of land. Here was my greatest difficulty. I wished to get a tract of land near Amballa. But land had increased so much in value, that near so large a station, not even a few acres could be found. I had, therefore, to look toward Hissar, and Hansi, and Sirsa, the great cattle grazing land in this part of India. It was not till 1866 that I could get a suitable tract. One object in this enterprise that I had kept strictly in view, is that in establishing this village, there should also be one or more of the villagers who should be engaged in preaching in the surrounding villages, that it should in time be a missionary out-station, and there is no part of India where such a station is more required than where I have begun this village.

MATTERS OF INTEREST AT CANTON.

The Rev. H. Corbett and his wife, of Chefoo, China, made a visit to Canton for the object here mentioned, and we are glad to learn with such good success. Mr. Corbett thus refers, June 1st, to this visit and to various matters of interest:

I have previously written of Mrs. Corbett's long and serious illness.

On the recommendation of the physician and the advice of friends, we felt it to be our duty to try the benefit of a sea voyage. Entrusting our children to the care of Miss Downing, we left Chefoo about a month ago, in a German sailing

vessel. A voyage of three weeks brought us safely to Hongkong. Mrs. Corbett's health has been greatly improved by the change, and we trust the trip will be blessed to the restoration of perfect health.

We have been cheered and refreshed by meeting such a goodly company of missionaries here in good health, and deeply interested in their work.

The Chinese seem so different here from the people in the north, that we can scarcely realize that we are still in China. Here all hurry along the street, and seem as busy as people who live in a land of railroads, while in the north, all move as slowly as though they were making an effort to put in the time.

I have visited the schools here connected with the various missions and the chapels, and seen much of the work in the hospital, all of which has been of deep interest to me. The facility with which both boys and girls can be secured to attend the day schools, opens a wide field for missionary effort at a small outlay of money. It must be cheering to Mr. Loomis to know that two of the assistant preachers, and the principal assistants in the hospital, were brought to a knowledge of the truth in connection with his labors in San Francisco. They speak of him with deep feeling.

I have been at one of the temples to hear a heathen preacher. He spoke from the sacred edict, on the duty of honoring parents. Probably two hundred persons were present, and seemed to listen with interest. I am told that one of the preachers is a man of great eloquence, and receives a much higher salary than any of the Christian preachers. The people here, it seems, have subscribed very liberally—have opened free schools—are printing and distributing tracts—providing for the sick, etc. Surely the gospel is silently exerting an influence, when it excites the heathen to act thus.

We hope soon to be able to return to our home and work at Chefoo. The Sabbath before leaving them, it was my privilege to baptize six men. There are other inquirers of whom we have hope. Very sincerely.

FURTHER ACCOUNTS FROM CANTON.

We add to Mr. Corbett's letter one written a few days later, June 9th, by the Rev. H. V. Noyes of Canton.

Your last letter brought the news of the action of the Board in reference to the girls' boarding school and class for

training women for assistants, all of which is very satisfactory, and for which we are very thankful. I hope there may be funds for putting up the building soon. Some kind of building must be put up before the school begins. and it seems very desirable that it should be the permanent one.

We have at last succeeded in renting one chapel in the country, fifty miles up the West River. I made a trip of ten days up that river a short time since, and was present at the opening of this new chapel. It is in quite a small village, but there are many other villages near. During the few days that I was there the chapel was open some three hours each day, and well filled. It seats about thirty. Many visitors came in to make inquiries in regard to the new doctrine. I hope that God's blessing may rest upon the labors of the assistant who is stationed there.

We have opened two new schools this year, some sixty or eighty miles in a southerly direction from the city, with the hope of eventually having chapels and native assistants there.

We have as yet failed of getting a building at Fatshan. We thought at one time we were on the point of securing one, but just at the end the owner declined to rent, through the influence of relatives and the opposition of the neighborhood. Just now we have an opportunity of buying a lot with buildings on it for six hundred taels. It is in a favorable place, and a desirable lot otherwise. We are able to buy it with the local fund on hand, and the appropriation of two hundred dollars a year for three or four years. If the owner keeps his promise, we can probably arrange for it, but it is difficult to be quite sure about such purchases until they are actually in possession.

I am going next Monday to visit the country to the north of the city.

We have just had a delightful visit from Mr. and Mrs. Corbett of Chefoo. I presume you are aware that Mrs. Corbett has disease of the lungs. It was a great satisfaction to see the material advantage which she seemed to have derived from the voyage down, and also her stay here. . . . We said good-by to them last night. The Carringtons from Bangkok go with them. They could not stay in the hot climate here, but have hopes that the cool climate of Northern China may agree with them. From all that I hear in regard to them,

I hope they will be able to continue in the mission field.

ENCOURAGING NEWS FROM TUNGCHOW.

From a letter of Mrs. Nevius, wife of the Rev. J. L. Nevius, D.D., dated May 25th, we take the following extract :

If we should remain at Tungchow, and I should keep the school, I hope you will be able to send me an assistant. I need one *very* much. I am very often unable, for weeks at a time, to teach in the school. I manage to keep things going on pretty well, and the pupils improve, but it is in a way very unsatisfactory to myself. Then I have my women classes in whom I am specially interested. I think I can gradually increase the number of women engaged in studying the Bible, until they alone would be enough to occupy one lady's time; I am greatly assisted in this work by my school girls, and I think their learning to teach others is a most valuable lesson to them.

Yesterday, old Mrs. Tiang, who has been with me two or three months, was received into the church. She is about eighty years of age, and being very infirm, she seems much older. But she has improved wonderfully in Christian knowledge, and I think is a very sincere Christian. The matron of the school was baptized at the same time. Another of my women was examined by the session last week, and her baptism was only deferred, because not having been very long under instruction, they feared she might be deceiving herself, though she bore a good examination, and appeared well. I am expecting several women and school girls from Ping-du in a few weeks.

MISSION WORK IN LIBERIA.

The Rev. James M. Priest, who has been twenty-eight years a missionary of the Board in Liberia, writes from Greenville, Sinou, June 6th, of several matters of interest. The seminary he refers to is a projected school for the superior education of girls, which he hoped could have received aid from the Memorial Fund. He rightly regards a school of this kind as of much importance to the interests of religion and the welfare of society. In a letter of earlier

date, he speaks of this proposed school, and of the need of a new church building, as objects lying near his heart, and adds, "I do not distrust God. I believe that my desire could be carried out after I am dead, if it be the will of God that it shall be done, with as much ease as now. But I have a desire to see it done while I am living. I am not able now to learn whether it is the will of God, but I will certainly be taught on this head."—We believe no grant was made for these objects from the Memorial Fund, and we suppose that, without liberal gifts from this country, it will be very difficult to obtain the needed buildings. If any of our readers feel moved to render assistance to Mr. Priest in these objects, we hope they will write to him for particular information. We will forward their letters with pleasure.

Since my return home, I have received two additions in membership to my church. . . . Whilst I am not prepared to say that there is a great manifestation of an increase of growth in grace on the part of the members of the Presbyterian Church in this country, yet there is a decided improvement in point of liberality. The members seem to be willing as far as they are able. If we had rich men in connection with our church, I believe they would give richly.

The surrounding tribes of aborigines, outside of their petty wars, are really willing to gain all the information that can be given. But, to their shame, they are not very willing to have their females educated; yet should we be successful with the female seminary, we hope, by the help of God, to make an inroad upon this system of degradation.

Our church, day-school, and Sabbath-school are in their usual trim. Please give my regards to all my interesting friends in New York. My desires are the same in relation to the Brick church and the seminary. Do remember us in these directions. My son, James Robert Priest, has graduated, and your mission would use him in the service of the church.

CIMARRON AS A MISSION FIELD.

One of the Indian agents, nominated by the Board, an esteemed elder of our

Church, was appointed by the Government to the Cimarron agency, New Mexico. The Rev. George McKinley spent a few months at this agency, and thus writes, under date of July 26th:

I desire to give you some account of Cimarron as a mission field, that it may receive from the Board the consideration which it deserves.

Cimarron is in Colfax County, a new county erected one year ago. It embraces the northeast corner of New Mexico, and is about one hundred miles square. Elizabethtown, situated thirty miles northwest from Cimarron, high up in the mountains, is the county seat. It has a population of about three hundred, and it is thought there are four hundred men in the mines round about it; most of these are Americans.

There is an American settlement on Red River, thirty miles north of Cimarron, on the Santa Fe road. There is also a settlement forming East, near the Texas line, chiefly composed of Texans; Cimarron (seventy-five miles distant) is their nearest town. The Mexicans are dispersed through the whole county, besides the Indians of the Cimarron agency; altogether there may be three thousand souls in the county, perhaps more, and not one man to preach the gospel to them, nor a single school, save the one at Cimarron, which will commence again the first week in August. Men and women throughout this region are wholly given over to the lusts of the flesh, the lusts of the eye, and the pride of life. In Cimarron there is more of Protestantism than in any other point in the territory, except it may be Santa Fe.

Cimarron is the head-quarters of the great English Company known as "The Maxwell Land Grant and Railway Company," a company which is doing more for the physical and moral benefit of New Mexico than any other company in the territory. They are building the town, the church, and the school-house, but do not intend to run the two latter, though will assist in supporting them. They have a fine flouring mill; a large store; intend to erect a large woollen mill; have banished whiskey from their whole concern. They intend Cimarron to be the principal point in the county. . . . This is the second Protestant church edifice in the territory, and is altogether the handsomest, Catholic or Protestant. The Company have commenced a school-house, which will be ready for use by November.

On my way home I stopped at Denver, and secured, as was believed, a competent and pious young lady to take charge of the school at Cimarron. She agreed to teach for sixty dollars per month. The Company promised me that they would pay twenty dollars per month towards her salary, and furnish the school-house. The larger portion of the pupils will be Mexicans. Through the blessing of God upon the school, great light may rise upon those people sitting in the valley and shadow of death.

The Indians of the Cimarron agency are much displeas'd and dishearten'd

at the improvements and signs of civilization at Cimarron. They shake their heads and say, "No, no good." They are now, for the first time, anxious to be placed on a reservation. They would like to go to the northwest corner of the territory, on what is called Cimarron Seca, on account of hunting advantages.

The Indian agent, Mr. Roedel, (dear good man,) feels very anxious about his Indians. As they are, he can do nothing for them, physically, intellectually, or morally. These poor Indians are half naked; they have not received a single garment from Government for the last three years.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS, IN JULY 1871.

SYNOD OF ALBANY.—*Pby of Albany*—First ch Jefferson 6 96; Conklingville ch Sab-sch 4 75; Jay Centre ch Sab-sch 4 10. *Pby of Champlain*—Burke ch 20; Belmont ch 33; Constable ch, for Rev R G Wilder 17 \$85 81

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Govanoe Chapel 9 28, Sab-sch 6 23 = 15 51; Brown Memorial ch 500; Twelfth st ch Sab-sch 36. *Pby of Washington City*—Bridge st ch, Georgetown, Memorial 107 25; 1st ch Alexandria 3 50; North ch, Washington 17 679 26

SYNOD OF CINCINNATI.—*Pby of Cincinnati*—Fifth ch Sab-sch, Cincinnati, to sup native in Syria 50; 1st ch Walnut Hills 93 73, Sab-sch 29 90 = 123 63; 2d ch Cincinnati 13; Lane Sem'y ch 13 65 205 28

SYNOD OF CLEVELAND.—*Pby of Cleveland*—Strongs-ville ch 12; Western Reserve College ch 25. *Pby of Mahoning*—Middle Sandy ch 33; Poland ch, Ladies' Miss'y Soc'y 30. *Pby of St Clairsville*—Portland Sab-sch 5; 1st ch Sab-sch, Kirkwood, for Mrs Alexander's sch, India 55 35. *Pby of Staubenville*—New Hagerstown Sab-sch 34; Harlem Spring Sab-sch 15 209 35

SYNOD OF COLUMBUS.—*Pby of Athens*—First ch Nelsonville 3 75; Pomeroy Sab-sch, for sch in Syria 15 55; Decatur ch 2 25. *Pby of Columbus*—Rush Creek ch 4. *Pby of Wooster*—Ashland ch, Miss Mary M Anderson, dec'd 1. *Pby of Zanesville*—Granville Sab-sch 58; Buffalo ch 48 132 55

SYNOD OF ERIE.—*Pby of Allegheny*—Centreville Sab-sch 25; Industry ch 10. *Pby of Clarion*—Clarion Sab-sch, for Chefoo sch 14 75; Bethesda ch, Female Miss'y Soc'y 13 50. *Pby of Erie*—Waterloo ch 9. *Pby of Shenango*—Hopewell ch, Mr Huston, dec'd 99, Sab-sch 5 = 104 176 25

SYNOD OF GENEVA.—*Pby of Chemung*—Burdett ch 44. *Pby of Geneva*—First ch Ithaca 16; Cornell University 7. *Pby of Lyons*—First ch Savannah 10 77 00

SYNOD OF HARRISBURG.—*Pby of Carlisle*—Green-castle ch 5, Sab-sch 25 = 30. *Pby of Northumber-land*—Great Island ch Sab-sch 7 79, Infant class 2 56 = 10 35; Mifflinsburg ch Sab-sch 5 25; Newberry ch, A W King 12, Sab-sch, to sup Mrs M B Newton 26 = 38; Buffalo ch 10 93 60

SYNOD OF ILLINOIS, CENTRAL.—*Pby of Bloomington*—Second ch Bloomington 129; Bement ch 25, a member 40 = 65; Normal ch 12; Chenoa ch Sab-sch 8 05; Cerro Gordo ch 10 45. *Pby of Schuyler*—Doddsville Sab-sch 7. *Pby of Springfield*—Westminster ch, Jacksonville 123 30; 1st Portuguese ch, Jacksonville 16 370 80

SYNOD OF ILLINOIS, NORTH.—*Pby of Chicago*—Hyde Park ch Sab-sch, to sup Hohannus in Persia 50; Olivet ch 41 70; Lake Forest ch 300; Calvary ch 229 29; Dupage Sab-sch, to con Rev J C Porter and Miss Martha Alden *Life Members* 57 85, Robert Strong 12 50 = 70 35; 4th ch Chicago, to sup Rev S H Murphey 430. *Pby of*

Freeport—Miss'y Meeting of Ger chs 40 74; 1st ch Freeport 80; 2d ch Freeport 16 50 1,258 58

SYNOD OF ILLINOIS, SOUTH.—*Pby of Cairo*—Pisgah ch 32 50

SYNOD OF INDIANA, NORTH.—*Pby of Crawfordsville*—Centre ch, Crawfordsville 22. *Pby of Logansport*—Valparaiso ch 50, Sab-sch, to sup child in Beirut Sem'y 42 32 = 92 32 114 32

SYNOD OF INDIANA, SOUTH.—*Pby of Indianapolis*—Second ch Indianapolis 308; Walnut st ch Sab-sch, Bloomington 42. *Pby of New Albany*—Pleasant Township Sab-sch 1; Charlestown Sab-sch 5 10. *Pby of Vincennes*—Ohio ch, Rev S Ward, for Safta 5, for Rev A Bushnell 2 20 = 7 20 363 30

SYNOD OF IOWA, NORTH.—*Pby of Cedar Rapids*—Marion Sab-sch 17 50; Linn Grove ch 16 93; Wheatland ch 25; 1st ch Cedar Rapids 6 84. *Pby of Waterloo*—Central ch Sab-sch, Nevada 6 65 72 92

SYNOD OF IOWA, SOUTH.—*Pby of Des Moines*—Centreville ch 9 80. *Pby of Iowa City*—Hermon ch 4 40; Blue Grass ch 1 80; 1st ch Iowa City 9 02. *Pby of Missouri River*—Bedford Sab-sch 2 27 02

SYNOD OF KENTUCKY.—*Pby of Louisville*—Hop-kinsville Sab-sch, Mary Howe 1 75

SYNOD OF LONG ISLAND.—*Pby of Brooklyn*—Throop Ave ch 17 87; 1st ch Remsen st 20 55, Sab-sch 150 = 170 55; South Third st ch, Williamsburg 32 96; Classon Ave ch, of which 100 from Mrs Bowers, to con Rev Jas T Duryea *Life Director* 258 91; Genevan ch 20 70; 1st ch Edgewater, S I 8 51; Ainslie st ch 10 80; La Fayette Ave ch 147 74; 2d ch Brooklyn 49 44. *Pby of Long Island*—Bridge Hampton ch 32; 1st ch East Hampton 103 77. *Pby of Nassau*—Newtown ch 166 41, Sab-sch 50 = 216 41 1,069 66

SYNOD OF MICHIGAN.—*Pby of Detroit*—First ch Birmingham 33; 1st ch Plymouth 17 60, Miss M Clark 3 = 20 60; 1st ch Detroit, Richardson Mission Band, to sup girl in Oroomiah 31 50. *Pby of Grand Rapids*—Muir ch 10; Pewamo ch 10 50. *Pby of Monroe*—First ch Hillsdale 22 38 127 98

SYNOD OF MINNESOTA.—*Pby of Winona*—Houston ch 3; Sheldon ch 7 10 00

SYNOD OF MISSOURI.—*Pby of St Louis*—Cuba ch, J Fleming 3 50

SYNOD OF NEW JERSEY.—*Pby of Elizabeth*—Third ch Elizabeth 135; 1st ch Rahway 10 60; Westfield ch 36 87, Legacy of Mrs Aiken 5 64 = 42 51; Perth Amboy ch 100; Elizabethport Sab-sch 9. *Pby of Morris and Orange*—First ch Morristown 142 30; 1st ch Mendham, in part 104 50; 1st ch Hanover 45 41. *Pby of Newark*—Wickliffe ch 9 16; 3d ch Newark 22 81; 3d Ger ch Sab-sch, for Corisco 20; Roseville ch 40 47; South Park

ch 71 33. *Pby of New Brunswick*—First ch New Brunswick 26 75 779 27

SYNOD OF NEW YORK.—*Pby of Hudson*—First ch Monroe 25 50; Florida ch 17; 1st ch Unionville 32; Goshen ch 42 77; Palisades ch 89 14. *Pby of New York*—Briek ch Chapel 10 85; Fifth ave and Nineteenth st ch, a member, Memorial 1000; University Place ch 25; Madison Square ch 100. *Pby of North River*—Calvary ch, Newburg 10 93. *Pby of Westchester*—First ch South Greenburg 107; 1st ch Stamford 336 16, of which 100 from J P Hamilton to con his wife *Life Member*. Sab-sch 18 32 = 354 48; North Salem ch 10, Sab-sch 3 57 = 13 57; 1st ch Yonkers 40 31; 1st ch Peekskill 25 35; 1st ch West Farms 8 89 1,805 70

SYNOD OF PACIFIC.—*Pby of San Jose*—Santa Barbara ch 6 00

SYNOD OF PHILADELPHIA.—*Pby of Chester*—Oxford ch, a member 8; 2d ch Darby 13 66. *Pby of Lackawanna*—First ch Scranton, Juv Miss'y Ass'n, to sup Miss Loring 125; Montrose ch 9 40, D L 15 = 24 40; 1st ch Sab-sch Towanda 63 35. *Pby of Philadelphia Central*—Kensington Sab-sch 43. *Pby of Philadelphia, North*—Holmesburgh ch 16 09; 1st ch Sab-sch Manayunk 20; Abington ch 30. *Pby of Philadelphia*—Tenth ch Phila 125; 4th ch Phila 60; 3d ch Phila, Memorial 15; Walnut st ch, Phila 488 69. *Pby of Westminster*—Chanceford ch 96 04 1,133 23

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Livermore ch 43 50; West Fairfield ch 38 75. *Pby of Pittsburgh*—Lawrenceville ch 6; Canonsburg ch 35; Island ch 31 16. *Pby of Redstone*—Connellsville ch 72 25. *Pby of Washington*—Lower Ten Mile ch 10 75; Cross Creek Sab-sch 14; Fairview ch 7 98; 1st ch Wheeling 40 30; Claysville Sab-sch 4 303 69

SYNOD OF TENNESSEE.—*Pby of Holston*—Elizabethown Sab-sch 1 50

SYNOD OF TOLEDO.—*Pby of Huron*—Fremont ch 51 25; 1st ch Sandusky 13 28. *Pby of Lima*—Ada Sab-sch 3 67 53

SYNOD OF UTICA.—*Pby of Binghamton*—Nichols ch 26; 1st ch Owego 17; McGrawville ch 24 45. *Pby of Syracuse*—Amboy ch 19 02. *Pby of Utica*—First ch Boonville 20 50 106 97

SYNOD OF WESTERN NEW YORK.—*Pby of Buffalo*—Pawama ch 11 40; East Hamburg ch 6; North ch, Buffalo 50. *Pby of Genesee*—East Pembroke ch 100. *Pby of Genesee Valley*—Cnba ch 30; Burns ch 1, Sab-sch 50 cts = 1 50. *Pby of Rochester*—Sweden ch, C W Nelson, to ed native minister 5, Miss E Trull for female ed 5 = 10 208 90

SYNOD OF WISCONSIN.—*Pby of Lake Superior*—First ch Superior 5. *Pby of Milwaukee*—First ch Cato 3; Stone Bank Sab-sch 1 25. *Pby of Wisconsin River*—Lodi ch Sab-sch 4 40 13 65

Total receipts from churches, \$9,537 87

LEGACIES.—Legacy of Rev Jas Penny, dec'd, Rochester, N Y 129 80; Legacy of Miss Martha Bell McKibben, dec'd, Ashland Co, Ohio 50; Bal of Legacy of Alson Sherwood, dec'd, Fishkill, N Y 18; Legacy of Mrs Margaret Owen, dec'd, Huntington Co, Pa 50 247 80

LADIES' BOARD OF FOREIGN MISSIONS.—Women's Board of Missions of Northwest 1,293 91
Less paid A B C F M, for sup of Naomi Diamant 224 00

1,069 91

MISCELLANEOUS.—J D Hamilton, Campbelltown, N Y 50; Rev N N Spaulding 5; Mrs Jane Findley, Delaware, Ohio 20; Cong'l ch, Oak Park, Ill 10; H M Lane, Jersey City 5; Ref'd ch Sab-sch, Hackensack, N J 23 30; Wm Elliott, Fairfield, Iowa, to sup child at Mynpurie 25; Myron Phelps and family, Lewistown, Ill 50; Mrs Dr Robinson, Detroit, Mich 10; M L S 500; A Friend, Kingstown, Pa 1; Geo Sater, Mt Carmel, Ind 1 50; Club of four little girls 22; A friend, Orangeville, N Y 10; A friend 2 31; North Cong'l ch, Enfield, Conn 62 68; Miss Kate McCay, to sup Jos McCay at Saharanpur 28; Southport ch Ct, for Chinese Miss in Cal 100; Two ladies of Bozrah,

Ct, for Chinese in Cal 500; from "Mary in Heaven" 100; Young Ladies of Female Seminary, Lawrenceville, N J 12; Mrs Wm Bingham, Gettysville, Pa 3; A friend in D N 5 10; "H" for Syria 30; Dr J S Crane, Goshen, N Y, to con Miss Margaretta B McCartee *Life Member* 35; One Tenth 1 50; A friend 1; Ed K Clark, Binghampton, for sufferers by famine in Persia 5; J H Conklin, Memorial 5; Lawrenceville, N J, High School 25 58 1,648 97

Total Receipts in July, 1871, \$12,504 55
Total Receipts acknowledged from May 1st, 1871, \$44,699 79

SPECIAL MEMORIAL CONTRIBUTIONS.—Wyoming ch, N Y, for Tunchow ch 61 30; W R Bush, Troy, N Y, for Gaboon Training sch 100; Rev H W Ballantine and wife for Training sch 50; Ladies Board of Missions, N Y, for Gaboon Yacht 40; Murray Hill ch Sab-sch, for Gaboon Yacht 40; 1st ch Baltimore, Memorial Committee for Dr McCartee's Hospital 335 58; Miss E Beers, South Salem, N Y, for Gaboon Yacht 10; Rev J R Eckard, D.D, for a school-house at Chefoo 50 686 88

COLLECTIONS BY REV. CHAS. R. MILLS.—First ch Easton, Pa, for Phil Apparatus for Tunchow sch 87; La Fayette College 56; Sundries, less discount 1 50; Rev Dr and Mrs Cattell, La Fayette College, for Tunchow Chapel 50; Rev Dr G W Heacock, Buffalo 100; 1st Pres ch, Iola, Kansas 65 359 50

Also received through Rev Chas R Mills, for Tunchow Chapel, as follows, total amount having been acknowledged in July Foreign Missionary:

FRIENDS IN GREAT BRITAIN.—Messrs J and D MacKenzie, London £5; Jas Simson, Esq, Cloona Castle £3; John Gailey, Esq, Dublin £2; Wm Nelson, Esq, Bally Gloss £1; Mrs Bryen, Belfast 5s; Mrs S M Brown, Hollymount 15s. £12—\$64 44
Members of Central ch, Buffalo 93; Members of Calvary ch, Buffalo 20; P B Pratt, Buffalo 10; F Gridly, Buffalo 5; D B Castle, Buffalo 2; Cash 2; Pres ch, Alden, N Y 10; Leroy Sab-sch N Y 25; Milford Sab-sch, N J 25; Cape Vincent ch, N Y 20; Wyoming ch, Iowa, Rev J L James and wife 10. Two ladies 1 50 = 11 50; Two ladies, Millville, N Y 2; Rev W Frothingham 4 50; Rev C R Mills 10 240 00

Less expenses 10 00

\$230 00

WM. RANKIN, Treasurer,
23 Centre Street, New York.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to the Rev. JOHN C. LOWRIE, Rev. DAVID IRVING, or Rev. FRANK F. ELLINWOOD, Secretaries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Esq., Treasurer—same address.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the Steamers nearest the first and fifteenth of each month. Postage: from New York to LIBERIA and CORISCO, 16 cents for each ½ oz weight; to SIAM 28 cents for each ½ oz weight; to INDIA via Southampton 22 cents for each ½ oz weight; to CHINA and JAPAN, via San Francisco 10 cents for each ½ oz weight; to U. S. of Colombia, 18 cents for each ½ oz weight. The steamer for BRAZIL leaves on the 23d of each month; postage 15 cents for each ½ oz weight. Syria 15 cents each ½ oz weight; Persia 15 cents each ½ oz weight. Postage on newspapers 6 cents each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.

BOARD OF PUBLICATION.

No. 1334 Chestnut Street, Philadelphia.

Letters relating to donations of books and tracts, the appointment of Colporteurs, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D.D., *Corresponding Secretary*.

Manuscripts, and communications concerning matter offered for publication, to the Rev. JOHN W. DULLES, *Editorial Secretary*.

Correspondence of Colporteurs, remittances of money, and donations, to Mr. WINTHROP SARGENT, Superintendent of Colportage and Treasurer.

Orders for Books (except from Colporteurs) and Business Correspondence, to Mr. JOHN A. BLACK. Subscriptions to *The Presbyterian Monthly Record*, and the *Sabbath-School Visitor*, and payments for the same, to Mr. PETER WALKER.

TO STATED CLERKS OF PRESBYTERIES.

At its sessions in Philadelphia in May, 1870, the General Assembly adopted the following resolution:

“Each Presbytery is directed to appoint one or more of its members a Presbyterial Publication Committee; which Committee shall, in that Presbytery, supervise the work of securing an annual collection for this Board from each of its churches; shall search out and recommend to the Board suitable persons to act as colporteurs; shall correspond with the Board in reference to its work in that Presbytery, and shall do whatever else may tend to promote the work and interests of the Board, and to secure a thorough distribution of the Board’s publications within and throughout the bounds of the Presbytery.” See *Minutes*, page 115.

Most of the newly-organized Presbyteries obeyed this direction and appointed each at their fall meetings a Presbyterial Publication Committee. To every Committee so appointed, the Corresponding Secretary has sent a communication explaining the colportage work and plans of the Board, and a considerable number of Presbyteries already have presbyterial colporteurs at work according to these arrangements, which, in their newly modified form, are received everywhere with great favor.

A considerable number of Presbyteries, however, have up to this time failed to do so, and the work is hindered within their bounds by this failure to act. As the fall meetings of the Presbyteries are now approaching, we earnestly appeal to the Stated Clerks of those Presbyteries which have not acted, to bring up this matter and secure the appointment of Presbyterial Publication Committees at that time.

Where such committees may be appointed at the approaching meetings of Presbyteries, their Clerks are respectfully requested to inform the undersigned, giving the names and post-office addresses of all the committee-men, (especially ruling elders,) so that he may without delay or difficulty communicate with them.

Should any of the Presbyteries which have already acted, make any

changes in the membership of their Publication Committees, the Stated Clerks of such Presbyteries are also requested to communicate the names and addresses of the newly appointed committee-men.

W. E. SCHENCK,
Cor. Sec. of the Board of Publication.

SABBATH-SCHOOL DEPARTMENT.

The General Assembly of 1871 took the following action with regard to the entrance by the Board of Publication upon an enlarged Sabbath-school work—action that will be enthusiastically received by multitudes in our Church, and earnestly carried out by the Board.

1st. That the Board of Publication be instructed so to enlarge its arrangements as to make the Sabbath-school work a prominent and organic part of its operations, and that it is exceedingly desirable that the entire congregations in our church, old and young, be permanently connected with the Sabbath-school, either as scholars or teachers.

2d. That the Board, so enlarged in the sphere of its operations, keep before it these three branches of the Sabbath-school work :

(A.) To furnish a complete literature for Sabbath-schools—consisting of its own and other well-selected books for libraries, helps of all kinds for the study of the Scriptures and Catechism, periodicals for teachers and scholars, and all other apparatus fitted to give efficiency to the work of teaching.

(B.) To establish such agencies as it may deem suitable for elevating the standard of teaching, and more thoroughly developing the great idea of Sabbath-schools,—that of imparting the knowledge of God to the young, and drawing them to the salvation of Christ.

(C.) In appointing Colporteurs, as far as possible, to select such persons as may also be suitable for Sabbath-school missionaries, and instruct them to establish Sabbath-schools in destitute localities, under the supervision of the Presbyteries.

3d. That the churches be urged to contribute more largely to the Missionary Fund of this Board to meet the increased expense which the working of this branch of its operations will demand.

VALUABLE BOOKS.

To mention truly valuable books is often conferring an obligation. Under this category we would place two recent publications of Robert Carter & Brothers, New York. They are *Hanna's Life of Christ*, and *Dr. McCosh's Christianity and Positivism*. The latter is a book vigorous in thought, direct, clear, and often eloquent. Our ministers, especially, will find it stimulating and suggestive. The courage with which it grants, or grants hypothetically, what some less deeply studied might deem inimical to inspiration, and with which it grapples with the enemies of inspiration on their own ground, is refreshing as a mountain breeze sweeping over the lowlands. It does not

resist Positivism alone, but attacks and carries the skeptical positions taken by the physical scientist, the mental scientist, and the historical free-thinker. Hanna's *Life of Christ*, in like manner, can be commended to Christian readers. It is truly a capital book, (in three volumes,) wholesome in its religious tone, instructive without the show of scholarship, sprightly and entirely readable. Many intelligent Christians will be glad to have their attention called to it.

These works can be ordered also from the Presbyterian Board of Publication. Price of McCosh \$1.75; of Hanna \$4.50.

A MEXICAN CONVERT.

The converted Mexican priest, Nicholas Aguas, formerly a zealous adherent of Rome, a Dominican friar, a professor of philosophy and theology, has been led to renounce the errors of Rome, and to embrace Evangelical Protestant Christianity, as he states, through the reading of tracts. By these tracts, which he examined as a controversialist and theologian, he learned that he had been ignorant of the views and positions of Protestants, and that they were clinging to the faith of the primitive Church, the Holy Scriptures. He is now preaching with power in the city of Mexico. The unobtrusive voiceless tract can speak to the mind and heart, and carry to them God's great truth. We are sending these pages to Mexico, in the language of the people, with high hopes of the blessing of God upon them. It is a field full of promise, and will repay any effort put forth for its enlightenment.

SIFTING THE BOOKS.

The New York Observer, speaking of the character of Sunday-school libraries, says: "A censorship might well be instituted to stem this tide of infantile literature. There are good, sound, improving, interesting, useful books published, and many of them, too. But Sunday-schools and parents would be glad to have a committee to gather the good into shelves, and to throw the bad away."

The Presbyterian Church has made provision for this very thing. Its Board of Publication selects and publishes such books as are adapted to use in Sabbath-schools; and, in addition to this, it examines and sifts the lists of other publishers, so as to add to its own publications those that are desirable from other sources. Any school can get from the Presbyterian Board a library guaranteed to be good. Moreover, if any book sent is found to be objectionable, even after it has been used and damaged, it can be returned, with the objections stated, at the expense of the Board, and its place will be filled by another book.

THE GREAT INQUIRY.

"The Great Inquiry Proposed and Answered," is the title of a recent tract of the Board of Publication worthy of more than ordinary attention. Pastors

and working Christians should examine it. One of our ministers says of it:

“It seems to me so exactly to fill a chasm in our religious literature, that I cannot but tell you how thankful I am that you have, as I believe, made plain the way to the cross of Christ for many an anxious inquiring sinner. I cannot moderate the terms of approval and praise with which I greet it, for I have long felt the need of just such a book to put in the hands of those whom Cuyler calls ‘*lingers*,’ who seem to stand, month after month, at the very threshold of heaven, waiting for God to force them by some overwhelming impulse to enter.”

FROM TENNESSEE.

One of our laborers among the freedmen in Tennessee, acknowledging a grant of books and papers from the Board of Publication, says:

“The Sabbath-school books for our colored school at Wells Station came duly to hand, and afforded our people very great satisfaction. One good elder says, ‘Tell de brudder we jis hand dat case ober to de Lord; he please jis go dar, and get his pay.’”

“Our work among the freedmen goes on slowly, but hopefully. The Church must not get weary of sustaining us because we cannot report great results, revivals, &c. The whole foundation has to be laid for the building up of an evangelical work among this people, and it will be slow. ’Tis a sad error to suppose the negroes are any more hopeful or anxious for religious improvement than any other class. They have precisely all the characteristics of depravity—nothing more, nothing less—and there is no royal or patent road or invention for elevating or converting men, but the old one—sovereign grace.”

KEEP IT IN THE LIBRARY.

The Presbyterian, noticing the new and cheap edition of the *Pilgrim's Progress* recently issued by the Board of Publication, well says that “it ought to be put in every Sabbath-school library and kept there, even when other books are allowed to fall out and be forgotten.” How is it with your library? Is this glorious book in it? If not, are there not volumes there worth less to your children?

PEW AND PULPIT.

The late Dr. Walter Clarke, of Buffalo, the news of whose death fell so sadly on our ears in the Assembly at Chicago, wrote for the Board of Publication an admirable tract entitled, “Preaching and Hearing.” There are hundreds of churches that would be greatly benefited by placing a copy in the pulpit, and one in every pew. Let it be tried. A hundred copies could be sent postpaid for \$1.30.

A FRIEND IN NEED.

From Minnesota the recipient of a grant thus expresses his thanks :—

I am in receipt of the package of Sabbath-school books for our school, and desire most gratefully to acknowledge the kind donation. The selection you made is a most admirable one, and has given satisfaction to all concerned, whether parents, teachers, or children. If "a friend in need is a friend indeed," the Board of Publication is just such a friend to us. Our people being few in number and mostly poor, besides having their hands well nigh full in erecting and furnishing our church edifice, the help you have given us is most timely and acceptable. We shall most certainly remember this Board in our collections, and though it is but little we have to give it will be given in the spirit of gratitude and appreciation for favors past received.

A FRIENDLY NOTICE OF SOME OF OUR RECENT PUBLICATIONS.

It is very satisfactory to receive such a notice as the following from an authority so high as the *American Literary Gazette*. We give it, as it stands in the number for April 15th :

Mark Thoresby ; or, The Evangelist among the Indians. By the author of "The Story of a Pocket Bible." Illustrated. 12mo, pp. 351.

Westward : a Tale of American Emigrant Life. By Mrs. J. McNair Wright. Illustrated. 12mo, pp. 272.

Riches without Wings : Illustrated by Lessons from Life. Illustrated. 12mo, pp. 376.

Nurse Grand's Reminiscences, and the Neglected Wife. Illustrated. 12mo, pp. 350.

Lessons of Experience ; or, Tales from Real Life. Illustrated. 12mo, pp. 383.

Ruth Hawthorne ; or, Led to the Rock. By E. N. B. Illustrated. 12mo, pp. 330.

The foregoing volumes are models of neatly manufactured books. The bindings are attractive and handsome, and the printing is excellent. The tales they contain are full of interest to young readers, amusing while they instruct, and each teaching some useful lesson of Christian virtue. The Presbyterian Board deserve great credit for the manner in which their books are got up. They are always selected with excellent judgment, and have a most attractive, and consequently saleable, appearance.

DONATIONS RECEIVED FOR THE MISSIONARY FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION, SINCE LAST ACKNOWLEDGMENT.

<i>Pby of Albany</i> —Union ch	\$1 50	<i>Pby of Alton</i> —Elm Point ch	7 00
Greenbush ch	13 00	Butler ch	5 55
Carlisle ch	8 00	<i>Pby of Baltimore</i> —Grove ch	2 60
Esperance ch	3 00	<i>Pby of Blairsville</i> —Armagh ch	6 00
Albany 6th ch	13 27	Centreville ch	4 00
Amsterdam 1st ch	5 00		

<i>Pby of Cairo</i> —Salem ch	2 50	<i>Pby of New Castle</i> —Berlin ch	7 00
<i>Pby of Carlisle</i> —Upper Path Valley ch	25 00	White Clay Creek and Head of Chris-	
Seventh St ch, Harrisburgh	20 00	tiana ch	26 00
Wilson College	50 00	Odessa ch	6 00
<i>Pby of Cedar</i> —Sab-sch, Tama, Waterloo ch	10 50	Newark ch	8 00
Davenport 1st ch	15 57	Middletown ch	8 74
<i>Pby of Chemung</i> —Walkins 1st ch	19 08	<i>Pby of New York 2d</i> —Greensburgh 1st ch	43 50
<i>Pby of Chester</i> —West Chester 1st ch	25 00	<i>Pby of Northumberland</i> —Washington ch	9 46
<i>Pby of Chillicothe</i> —Greenfield 1st ch	10 72	Chillisquaque ch	17 65
<i>Pby of Coldwater</i> —Quincy ch	8 90	<i>Pby of Peoria</i> —Canton ch	11 41
<i>Pby of Columbus</i> —Circleville ch	17 65	French Grove ch	1 00
Monticello ch, Wis	5 00	<i>Pby of Philadelphia</i> —Clinton ch	32 42
<i>Pby of Crawfordsville</i> —Frankfort ch	16 00	Philadelphia 3d ch	41 60
<i>Pby of Dayton</i> —Springfield 2d ch	37 00	<i>Pby of Philadelphia, Central</i> —Kensington	
<i>Pby of Des Moines</i> —Afton ch	19 00	ch	40 00
Des Moines 1st ch	24 20	<i>Pby of Pittsburgh</i> —Ladies of Centre ch	25 00
<i>Pby of Ebenezer</i> —Flemingsburgh ch	10 00	<i>Pby of Philadelphia, North</i> —Huntingdon	
Lexington 2d ch	154 00	Valley ch	7 00
Crittenden ch	1 00	Market St, Germantown, ch	25 00
<i>Pby of Elizabeth</i> —Springfield ch	13 19	<i>Pby of Rochester</i> —Ogden Centre ch	8 37
<i>Pby of Fairfield</i> —Brighton ch	1 20	Moscow ch	7 00
<i>Pby of Findlay</i> —Findlay 1st ch	23 90	Tuscarora and Union Corners ch	7 00
<i>Pby of Freeport</i> —Ridott ch	10 03	<i>Pby of Rock River</i> —Fulton ch	7 91
<i>Pby of Fort Wayne</i> —Fort Wayne 2d ch	12 00	Millersburgh ch	6 25
<i>Pby of Grand River Valley</i> —Willoughby		<i>Pby of Saginaw</i> —East Saginaw ch	8 06
1st ch	5 00	Bay City 1st ch	20 55
<i>Pby of Genesee</i> —Pike ch	7 00	<i>Pby of Steuben</i> —Corning ch	45 25
<i>Pby of Geneva</i> —Gorham ch	13 30	<i>Pby of Steubenville</i> —New Hagerstown ch	19 03
Seneca ch	21 17	Corinth ch	15 00
<i>Pby of Holston</i> —Elizabethtown ch	3 40	<i>Pby of St Clairsville</i> —Cadiz ch	20 25
Rogersville 2d ch	9 00	<i>Pby of St Louis</i> —German 1st ch	8 20
<i>Pby of Hudson</i> —Port Lewis ch	14 10	Kirkwood ch	20 00
Mt Hope ch	8 37	Bethel ch	20 00
Florida ch	10 00	<i>Pby of St Lawrence</i> —Oxbow ch	10 00
<i>Pby of Humboldt</i> —Pleasanton ch	2 80	Rossie ch	7 87
<i>Pby of Huron</i> —Port Royal ch	6 95	Washington ch	10 13
Milroy ch	5 00	<i>Pby of Springfield</i> —Decatur 1st ch	36 20
Sandusky 1st ch	11 50	<i>Pby of Susquehanna</i> —Terrytown ch	2 00
<i>Pby of Huntingdon</i> —Yellow Creek ch	11 65	<i>Pby of Transylvania</i> —Kirkwood ch	2 00
Alexandria ch	8 00	Mt Pleasant ch	6 40
Altoona 2d ch	50 83	Providence ch	17 00
<i>Pby of Indianapolis</i> —Donaldson ch	12 00	Harrodsburg ch	61 80
Franklin, Ind, ch	10 00	Lebanon ch	24 40
<i>Pby of Iowa City</i> —Fairview ch	6 50	Bethel Union ch	9 15
Red Oak ch	10 00	Pleasant Grove, ch	2 80
Long Grove ch	3 00	Perryville ch	3 00
<i>Pby of Lackawanna</i> —Sab-sch Newton ch	10 00	<i>Pby of Troy</i> —Glen's Falls ch	20 12
Orwell ch	4 65	<i>Pby of Utica</i> —Augusta ch	5 50
<i>Pby of Logansport</i> —Indian Creek ch	2 16	<i>Pby of Wabash</i> —Tolona ch	12 70
West Union ch	5 16	Danville ch	22 10
<i>Pby of Lehigh</i> —Eckley ch	9 00	<i>Pby of Warren</i> —Knoxville ch	8 95
Upper Lehigh ch	4 00	Young America ch	10 30
Upper Lehigh Sab-sch	20 00	<i>Pby of West Virginia</i> —Parkesburg ch	8 25
Stroudsburg ch Sab-sch	11 00	<i>Pby of White Water</i> —Richmond 1st ch	7 00
<i>Pby of Louisville</i> —Olivet ch	5 00	<i>Pby of Winona</i> —Sab-sch Le Roy ch	10 00
<i>Pby of Luzerne</i> —Mahanoy City ch	15 33	Lake City ch	9 00
Northmoreland ch	1 50	<i>Pby of Wooster</i> —West Salem ch	4 53
<i>Pby of Mankato</i> —Jackson ch	5 00	Wayne and Chester chs	10 00
Lake Crystal ch	10 00	<i>Pby of Washington</i> —Upper Ten Mile ch	13 60
<i>Pby of Milwaukee</i> —Holland 2d ch, Mil-		East Buffalo ch	12 15
waukee	30 00	Lower Buffalo ch	6 75
<i>Pby of Missouri River</i> —Pleasant Ridge ch	2 34	<i>Pby of Washington City</i> —Salem ch Sab-sch	10 00
Plattsburgh ch	7 60	<i>Pby of West Chester</i> —Yorktown ch	20 00
<i>Pby of Monmouth</i> —Tom's River	8 25	<i>Pby of West Jersey</i> —E L A, Pittsgrove	1 00
<i>Pby of Monroe</i> —Tecumseh ch	23 00	<i>Pby of Wisconsin River</i> —Oxford ch	5 50
<i>Pby of Muncie</i> —Wabash ch	26 00	<i>Pby of Zanesville</i> —Mt Zion ch	12 00
<i>Pby of New Albany</i> —Mt Lebanon ch	1 60	Waterford ch	3 50
Sharon ch	4 25	Rural Dale ch	6 00
Rehoboth ch	4 10		
Utica ch	2 45		
Jeffersonville ch	37 85		
<i>Pby of Newark</i> —Westminster, Bloomfield,			
ch	29 18		
South Park ch	67 83		
<i>Pby of New Brunswick</i> —Lambertville 1st			
ch	35 82		

MISCELLANEOUS.

Dr W H Magill, Danville	2 00
M Philips and family, Lewistown, Ills	50 00
Mary Meckler Harvey Sab-sch	50
Abraham Cooper, Esq, Pompey, N Y	10 00

 \$2,207 98
WINTHROP SARGENT, *Treasurer.*

BOARD OF CHURCH ERECTION.

Corresponding Secretary, REV. H. R. WILSON, D.D., 30 Vesey Street, New York.
Treasurer, NATHAN LANE, Esq., 69 Wall Street, New York.

The whole Church has been greatly rejoiced by what has been accomplished through the Memorial Committee in the payment of church debts, the securing of manses, the endowment of institutions of learning, &c. The Church, we trust, will feel herself in a much better condition for carrying forward her appropriate work now, than before these things were done. At present, however, we are feeling very painfully the *reaction* which such an effort might be expected to produce—the feeling of exhaustion on the part of those who have given liberally, and that of self-complacency on the part of those who have not given, but are very ready to share in the glory of what “*we*” have done. As the result of this, but very little money is coming in, while applications for aid are wonderfully on the increase. Many churches that began to build, in confident expectation of receiving liberal aid from the Memorial Fund, having been sadly disappointed in that quarter, have fallen back upon the Board of Church Erection, and in the most imploring terms are beseeching us to save them from utter failure. This has entirely exhausted the little surplus we had at the commencement of the year, and has run us not less than ten thousand dollars beyond our means; and yet their applications continue to increase in number, and in the amount of aid asked for. It is hard for us to refuse their applications, and yet it is impossible for us, with an empty treasury, to meet their necessities. What are we to do? Many of them tell us that they have exhausted all their own means, and in vain called upon their friends at a distance to help them. The work on their building has been stopped, and the sheriff about to sell their collected materials to meet the claims of the workmen. Should half the cases reported to us terminate in failure or sacrifice, it will be not only a sad loss of property, but a grievous reproach to the Presbyterian Church, that will more than tarnish our recently acquired glory. Surely no Presbyterian, who has the means to prevent it, will permit such a reproach. While, therefore, we call earnestly upon our friends and churches to give us the means of extricating these congregations from their distress, and saving much church property from being lost, we would at the same time urge all those feeble churches now building or about to build, not to incur one cent of needless expense, and not to ask of the Board more than is absolutely necessary to enable them to complete, free of debt, a plain and uncostly building. We must further inform those who apply to us for aid, that we require, as a condition, the insurance of their church property. For want of this precaution during the past year, a number of church buildings have been lost, and we are called upon a second time to aid in building.

DONATIONS TO THE BOARD OF CHURCH ERECTION, JUNE 1871.

SYNOD OF ALBANY.— <i>Pby of Albany</i> —Amsterdam ch		SYNOD OF CINCINNATI.— <i>Pby of Cincinnati</i> —Goshen	
	\$10 00	ch	7 00
Carlisle ch	12 00	Lebanon ch	20 00
Esperance ch	7 00	<i>Pby of Dayton</i> —Clifton ch	41 25
Greenbush 1st ch	15 00	Springfield 2d ch	100 00
Mariaville ch	7 00	<i>Pby of Portsmouth</i> —Gallipolis ch	10 83
Mayfield Central ch	2 00	Manchester ch	7 45
<i>Pby of Champlain</i> —Au Sable Forks ch	7 70	Ripley ch	12 00
SYNOD OF ATLANTIC.— <i>Pby of Atlantic</i> —Edisto ch		SYNOD OF CLEVELAND.— <i>Pby of St Clairsville</i> —De-	
	2 50	mos ch	25 00
St Paul ch	2 25	Martinsville ch	12 55
SYNOD OF BALTIMORE.— <i>Pby of Baltimore</i> —Brown		Rock Hill ch	5 00
Memorial ch	30 00	<i>Pby of Steubenville</i> —Amsterdam ch	2 00
Barton ch	10 00	Beech Spring ch	20 00
Emmitsburg ch	18 02	SYNOD OF COLORADO.— <i>Pby of Colorado</i> —Denver 1st	
Lonaconing ch	10 00	ch	18 00
Piney Creek ch	6 20	SYNOD OF COLUMBUS.— <i>Pby of Athens</i> —Athens 1st	
<i>Pby of New Castle</i> —Delaware City ch	8 00	ch	13 25
Green Hill ch	11 25	<i>Pby of Marion</i> —Brown ch	3 50
<i>Pby of Washington City</i> —Washington ch, North	9 00	Liberty ch	7 50
		Richland ch	2 50

<i>Pby of Wooster</i> —Ashland ch]	30 23	Richview ch	10 00
Hayesville ch	11 00	Sharon ch	3 00
McKay ch	7 00	SYNOD OF INDIANA, NORTH — <i>Pby of Crawfordsville</i>	11 00
Marshallville ch	1 40	—Bethany ch	11 00
Shelby ch]	30 23	Crawfordsville 1st ch	7 25
West Salem ch	3 27	Lebanon ch	4 67
<i>Pby of Zanesville</i> —Brownsville ch	10 50	Lexington ch	12 03
Fairmount ch	5 00	<i>Pby of Fort Wayne</i> —Fort Wayne 3d ch	8 05
Jersey City ch	8 00	Warsaw 1st ch	4 00
Mt Zion ch	12 80	<i>Pby of Logansport</i> —Kentland ch	8 00
Pataskala ch	12 00	<i>Pby of Muncie</i> —Anderson 1st ch	10 00
Rural Dale ch	5 75	Muncie ch	15 13
SYNOD OF ERIE — <i>Pby of Butler</i> —Mt Nebo ch	8 10	SYNOD OF INDIANA, SOUTH — <i>Pby of Indianapolis</i>	8 00
<i>Pby of Clarion</i> —Clarion 1st ch	8 20	Brownsburg ch	18 00
New Rehoboth ch	12 44	Hopewell ch	5 60
<i>Pby of Erie</i> —Corry ch	11 62	Union ch	5 90
Wattsburg ch	9 90	<i>Pby of New Albany</i> —Hanover ch	5 90
<i>Pby of Kittanning</i> —Glade Run ch	25 00	<i>Pby of White Water</i> —Richmond ch	10 00
Slate Lick ch	11 00	SYNOD OF IOWA, NORTH — <i>Pby of Cedar Rapids</i>	5 80
<i>Pby of Shenango</i> —Clarksville ch	22 22	Big ch	6 00
SYNOD OF GENEVA — <i>Pby of Cayuga</i> —Port Byron	33 78	Pleasant Hill ch	4 00
ch	11 78	Shellsburgh ch	6 83
<i>Pby of Geneva</i> —Dryden ch	500 09	Vinton 2d ch	24 35
Geneva ch, special	2 50	<i>Pby of Dubuque</i> —Dubuque 1st ch	3 00
Shortsville ch	23 50	Epworth ch	8 00
<i>Pby of Steuben</i> —Bath ch	35 00	Hopkinton ch	5 00
SYNOD OF HARRISBURG — <i>Pby of Carlisle</i> —Green-	20 00	Independence, German ch	6 31
castle ch	38 25	Lime Springs ch	5 00
Harrisburg Seventh St ch	2 47	Manchester ch	1 10
<i>Pby of Huntingdon</i> —Birmingham ch	2 65	<i>Pby of Fort Dodge</i> —Cherokee ch	1 50
Bradford ch	15 00	Storm Lake ch	4 40
Kylertown ch	6 50	SYNOD OF IOWA, SOUTH — <i>Pby of Des Moines</i> —Char-	24 90
Logan's Valley ch	10 00	iton ch	19 00
Milesburg ch	5 60	Des Moines Central ch	5 60
Moshannon and Snow Shoe ch	100 00	Newton 1st ch	3 00
Pine Grove ch	3 75	<i>Pby of Iowa</i> —Birmingham ch	14 00
Shade Gap ch	2 00	West Point ch	15 57
Spruce Creek ch	38 30	<i>Pby of Iowa City</i> —Crawfordsville ch	10 00
<i>Pby of Northumberland</i> —Chillisquaque ch	9 50	Davenport 1st ch	10 00
Danville ch	16 00	Fairview ch	10 00
Mahoning ch	20 00	Mechanicsville ch	1 60
Mifflinburg ch	46 26	New York ch	18 65
<i>Pby of Wellsboro</i> '—Wellsboro' ch	7 41	Washington ch	2 00
SYNOD OF ILLINOIS, CENTRAL — <i>Pby of Bloomington</i> —	27 85	<i>Pby of Missouri River</i> —College Springs ch	2 03
Beimont ch	5 70	Turkic ch	14 75
Champaign 1st ch and Sab-sch	12 00	SYNOD OF KANSAS — <i>Pby of Neosho</i> —Fort Scott ch	8 00
Chenoa ch	2 00	SYNOD OF LONG ISLAND — <i>Pby of Long Island</i> —	325 00
Clinton ch	4 00	Setauket ch	15 46
El Paso ch	5 00	SYNOD OF MICHIGAN — <i>Pby of Detroit</i> —Detroit,	10 91
Towanda ch	38 60	Fort St ch	26 00
Towanda Sab-sch	12 59	Pontiac ch	5 00
<i>Pby of Peoria</i> —Atlanta ch	3 00	<i>Pby of Grand Rapids</i> —Grand Rapids ch, West-	18 00
Deer Creek ch	5 00	minster	6 10
Galesburg ch	6 80	<i>Pby of Monroe</i> —Monroe 1st ch	5 50
Knoxville ch	7 40	<i>Pby of Saginaw</i> —Midland City ch	5 00
<i>Pby of Schuyler</i> —Brooklyn ch	13 00	SYNOD OF MINNESOTA — <i>Pby of St Paul</i> —Dundas ch	5 00
Bushnell ch	2 10	Empire ch	4 40
Appanoose ch	4 60	Farmington ch	5 00
Camp Point ch	3 40	Forest ch	2 85
Ebenezer ch	62 26	St Anthony ch	13 76
Huntsville ch	24 00	St Paul Central ch	4 75
Pontoosuc ch	11 00	Vermillion ch	18 00
<i>Pby of Springfield</i> —Irish Grove ch	9 17	<i>Pby of Winona</i> —Albert Lea ch	6 10
Springfield 1st ch	5 50	Austin 1st ch	10 00
SYNOD OF ILLINOIS, NORTH — <i>Pby of Freeport</i> —Linn	8 00	Lake City ch	5 00
and Hebron ch	11 00	SYNOD OF MISSOURI — <i>Pby of Osage</i> —Kansas City	3 00
Middle Creek ch	10 00	3d ch	10 00
Winnebago ch	3 00	Lexington ch	10 00
Woodstock ch	5 53	<i>Pby of Potosi</i> —Irontdale ch	5 00
<i>Pby of Ottawa</i> —Aurora ch	6 00	SYNOD OF NEW JERSEY — <i>Pby of Elizabeth</i> —Cran-	10 00
Earlville ch	4 50	ford ch	20 00
Granville ch	7 00	Pluckamin ch	15 07
<i>Pby of Rock River</i> —Coal Valley ch	2 50	Springfield ch	223 00
Edgington ch	23 00	<i>Pby of Jersey City</i> —Paterson 1st ch, special	8 43
Geneseo ch	5 00	<i>Pby of Newark</i> —Newark, Wickliffe ch	12 74
Malden ch	12 00	<i>Pby of New Brunswick</i> —Hamilton Square ch	38 00
Milan ch	8 45	Kingston ch	31 03
Pleasant Ridge ch	18 55	Lambertville ch	7 52
Princeton 1st ch	10 00	<i>Pby of Newton</i> —Danville ch	18 50
Princeton 1st ch Sab-sch	5 00	<i>Pby of West Jersey</i> —Bridgeton, West ch	18 50
SYNOD OF ILLINOIS, SOUTH — <i>Pby of Alton</i> —Bethel	5 00		
ch	12 00		
Butler ch	8 45		
Carrollton ch	18 55		
Elm Point ch	10 00		
<i>Pby of Cairo</i> —Enfield ch	5 00		
Golconda ch	5 00		

(To be continued.)

RELIEF FUND FOR DISABLED MINISTERS,
AND THE WIDOWS AND ORPHANS OF DECEASED MINISTERS.

REV. GEORGE HALE, D.D., *Secretary.*

REV. CHARLES BROWN, *Treasurer.*

OFFICE, 1334 Chestnut Street, Philadelphia, Pa.

The Committee of Trustees of the General Assembly report as follows:—

“The Relief Fund” is believed to be one of the best schemes yet devised to lay upon the conscience of the Church the responsibility of providing for those who have faithfully served her. The claim which they who have consecrated themselves to the work of the ministry may justly urge, cannot be enforced for the benefit of themselves before the civil court, but it is recognized in the court of Heaven, and should command the most profound respect in all the judicatories of the Church, and among those who have been blessed by the ministrations of the gospel. It is most gratifying to observe that this *right* is now acknowledged and felt to a greater extent than ever before, and that the heart of the Presbyterian Church is beginning to be stirred up to meet her obligations. There is conscience enough in the Church to be reached on this or any other question, when the truth, as found in the oracles of God, is clearly presented. Is there not love for Jesus, the Chief Shepherd, reverence for the office of the Christian minister as Christ's representative, faith in the Divine promises, prayerful and active piety, liberality of spirit, and sympathy enough to warrant the conviction that when the machinery of the Church is set in motion, it will be possible to secure for her service all that she needs of the wealth in the possession of her people?

The present plan was not hastily formed, but it is the result of repeated and exhaustive discussions of the subject. Its practical operation has justified the expectations of those who were chiefly instrumental in securing its adoption. It is simple, intelligible, practicable, and has moved steadily forward with a success perhaps unprecedented in any of our schemes of church-work. It is *adapted* to meet every case of temporary sickness, or of permanent disability arising from hard service; of disease or advanced age on the part of ministers of the gospel; and likewise every case of want among the widows and orphans of deceased ministers. It brings relief *just when it is needed*, and continues so to do *as long as the circumstances require it*. It works effectively and with great economy for the amount of good accomplished; and yet it has thus far done all that was asked. *Not one applicant has ever been refused* where there was *good evidence of a title to aid*. In the great majority of applications the whole amount recommended by a Presbytery, or its Standing Committee, has been granted. If at any time a less sum has been voted, it was for reasons deemed to be proper and satisfactory.

While these appropriations are adjudged to those who have a just title as to creditors whose recompense is due, the receivers have accepted the remittance with as much gladness and thankfulness of heart as if they were wholly undeserving; grateful to God and grateful to his Church for the load of sorrow lifted from the burdened spirit, and for the physical comfort afforded.

This plan has proved itself in the past to be *entirely adequate* to help all who need support, either wholly or in part; and with the vast resources of our great reunited Church, there is no reason why it should not in all future time be *entirely adequate* to every exigency. It throws the whole responsibility *just where God has ordained that it should rest,—on the Church,—the whole Church*, and it is

believed that the great body of the elders, deacons, and people of our Presbyterian household stand ready to accept the charge at the hands of the great Head of the Church, and with cheerful and obedient hearts to do their duty, and their whole duty, in the premises.

Since the reunion and the reconstruction consequent upon the action of the last Assembly, the Presbyteries have been appointing their committees and making arrangements for more systematic operations; and there is a hopeful prospect that the organization for effective work throughout all our borders will be soon completed.

In carrying forward this cause there are mainly *two things* to be done through the agency of Presbyteries and Presbyterial Committees; the first is to *raise the needed funds* by stirring up all the churches, and furnishing each individual in our congregations with an opportunity to share in the good work; the second is to *search for and find, every case that requires attention*, and to lay the application before the Committee on the Relief Fund for Disabled Ministers. There ought to be no waiting for applications from the needy themselves. Let no one pine in want and in sorrow of soul for that which the Church ought to give, can give, and is willing to give. The example of the patriarch is worthy of imitation, for he said: "The cause that I knew not I searched out." When both branches of this work,—the *raising of funds* and *searching out the needy*—are performed by the Presbyteries conscientiously, kindly, systematically, efficiently, thoroughly; and when the Committee on the Fund discharge their duty, the work is done, so far as the possibilities of the case admit.

CONTRIBUTIONS IN JULY 1871.

SYNOD OF ALBANY.— <i>Pby of Albany</i> —Albany 2d ch	Hector, N Y, ch	3 00
\$151 01	From Memorial Fund Committee, 1st ch	500 00
SYNOD OF BALTIMORE.— <i>Pby of Washington</i>	Baltimore, Md	61 25
City—Georgetown, Bridge St ch	Madison, N J, ch	2 00
<i>Pby of Baltimore</i> —Brown Memorial ch	Buffalo, N Y, "A member of North ch"	10 00
Chestnut Grove ch	Bloomsburg, Pa, "Mrs M L N"	10 00
SYNOD OF CINCINNATI.—Cincinnati Synod	Wellsville, Ohio, from "S T N"	10 00
<i>Pby of Dayton</i> —Dayton 3d ch	Bucyrus, Ohio, from "three children," per	5 00
SYNOD OF CLEVELAND.— <i>Pby of Mahoning</i>	J H Sherrard	48 50
R A Kirk, Memorial Fund, Ellsworth	New York City, Washington Heights ch	18 31
ch	Prattsburg, N Y, ch	106 00
SYNOD OF COLUMBER.— <i>Pby of Athens</i> —Middle-	Portsmouth, Ohio, 1st ch	
port ch	Westfield, N J, interest on legacy of Mrs	
SYNOD OF GENEVA.— <i>Pby of Chemung</i> —Meck-	H Aiken	5 64
lenburg ch	Masonville, N Y, ch	4 00
SYNOD OF HARRISBURG.— <i>Pby of Carlisle</i> —	Morristown, N J, South St ch, Miss Nancy	5 00
Carlisle 1st ch	E Ford, Memorial Fund	40 00
<i>Pby of Huntingdon</i> —Bedford ch	Throgs Neck, N Y, 1st ch	1 00
<i>Pby of Northumberland</i> —Lewisburg ch	Danville, Pa, Mrs Dr W H Magill	
SYNOD OF INDIANA SOUTH.— <i>Pby of New</i>	Lawrenceville, N J, "From Mary in	100 00
Albany—Pleasant Township ch	Heaven"	
Jefferson ch	Detroit, Mich, from M W Birchard of 1st	25 00
SYNOD OF IOWA NORTH.— <i>Pby of Cedar</i>	ch, Memorial Fund	23 48
Rapids—Scotch Grove ch	Aurora, N Y, ch	10 00
SYNOD OF LONG ISLAND.— <i>Pby of Brooklyn</i> —	Chamont, N Y, ch	14 21
Williamsburg South Third St ch	Walnut Hills, Ohio, 1st ch	26 00
SYNOD OF NEW JERSEY.— <i>Pby of Monmouth</i> —	Venice, Ohio, ch	3 00
Allentown ch	Bantam, Ohio, ch	13 00
SYNOD OF NEW YORK.— <i>Pby of West Chester</i> —	Buck Creek, Ohio, ch	
New Rochelle ch, balance of Mem-	Mrs Cornelia S Smith of Masonville, ch,	5 00
orial Fund	Iowa, Memorial Fund	20 00
SYNOD OF PHILADELPHIA.— <i>Pby of Philadel-</i>	Fairfield, N J, ch	16 25
phia—Calvary ch	Port Jervis, N Y, ch	
Member of the 10th ch	Lewistown, Ill, "Myron Phelps and	50 00
SYNOD OF PITTSBURGH.— <i>Pby of Pittsburgh</i> —	Family"	22 03
A member of Lawrenceville ch	Morristown, N J, 1st ch	245 33
SYNOD OF WISCONSIN.— <i>Pby of Lake Superior</i>	Stanford, Conn, 1st ch	20 00
—Marquette 1st ch	Camden, N J, "A family in 1st ch"	846 02
<i>The following omitted to mention Presbyteries or</i>	Interest on Permanent Fund	
<i>Synods.</i>		
Annapolis, Md, ch, donated by Rev D Mc-	Total receipts in July	\$3,679 17
Laren, Memorial Fund	CHARLES BROWN, Treasurer,	
Elizabeth, N J, 3d ch	Office, 1334 Chestnut Street, Phila.	

GENERAL ASSEMBLY'S COMMITTEE ON FREEDMEN.

REV. A. C. McCLELLAND, *Cor. Secretary*, Box 544, Pittsburgh, Pa.
 REV. JAS. ALLISON, D.D., *Treasurer*, Lock Box 43, Pittsburgh, Pa.
 WM. MAIN, Esq., *Receiving Agent*, 907 Arch street, Philadelphia.

FINANCIAL.

For some months past, but a very small amount of money from the churches has reached our treasury, and the current expense of our work is now being met only by *borrowing*—and not until late in *December* next can our Committee expect to receive proceeds from the general collections appointed for the first Sabbath of that month.

But there are many churches (over 3,000) in our communion, which made *no* contribution to our treasury in the past year; there may be others which prefer an *earlier* date for their collections than that named; and still others which may have collected funds *not yet sent in*; from each of these classes we respectfully but earnestly ask **PRESENT HELP**.

Our Committee and its work having been “urgently” commended by the General Assembly at its late meeting, “to the prompt and large liberality of all our churches and people,” may we not earnestly hope that no church, in arranging its schedule of collections for the year, will fail to give a place to the *Presbyterian Committee of Missions for Freedmen*?

EXTRACTS FROM MISSIONARY REPORTS FOR JULY.

FROM A MISSIONARY (white,) in N. C. I have preached to all my churches the past month. Last Sabbath preached twice at L——, and once in town. L—— is prospering—large attentive congregation, preached with much liberty on the *sting* of death. Sabbath-School doing quite well. Took up a small collection to pay postage, amount 30 cts.

Sabbath before last rode thirty-two miles, and preached twice at C—— River Church, and in town at night. House jam-full at C——. Meeting solemn and impressive. Sabbath-School is now supplied with papers semi-monthly—and I gave them some old books we had here. They are much pleased with them. Collection to pay for a hand bell for the church.

N. C. Church, nothing special. The day of my last appointment there I went to preach the funeral sermon of Daniel Freeland, ruling elder in C—— Church—very large funeral. The two maiden ladies to whom he formerly belonged manifested a deep respect and affection for him. They went to the grave sitting in the wagon by the coffin.

S—— Church still prospers. Large turn out last Sabbath night; prayer-meeting large; night school again; monthly collections the past month by the Sabbath-School \$2.72; by congregation \$3.37=6.09; the largest we have raised in one day. Part, \$2.72, went to pay for the church bell; balance to the sexton.

The splendid bell arrived July 4, and was hung last Saturday—cost about \$95.00, freight and all. We hear of several scholars coming, at our next session of school, from abroad.

FROM A MISSIONARY, (colored,) in N. C. Since my last report, I have preached at both of my churches in Robeson Co., from which I have been kept for a long

while, on account of the long-continued troubles there. No one could have received a more cordial welcome than was given me, not only by my churches, but by the Scotch also, who worship with us regularly at P——.

Both of these churches maintain a lively degree of piety, and support the means of grace with earnestness and constancy. On Friday night before the third Sabbath of July, I preached at L—— to a good and attentive congregation; went to P—— on Saturday, where I preached on Sabbath, A.M.; after which I rode back to L—— in our springless cart-wheel buggy, and preached at night to a good congregation, notwithstanding the prevalence of a heavy storm. Our congregation at P—— was so large that we were compelled to worship in the grove, where we have a very substantial stand erected. So earnest did the piety of the people appear, and so sweetly did their voices ring through our beautiful grove, that I believe we all felt it was the very gate of heaven to our souls.

Both white and colored here blend in sweet and hearty communion, and one man, an elder in the P—— Church, (Pres.) has been absent but once since I have been visiting this county. He is an aged cripple, of much intelligence, and was, I believe, an extensive slave-holder. Our people very kindly and readily remove him from and return him to his vehicle.

FROM A MISSIONARY, (white,) in S. C. The month just closed, I think, has been the best I ever spent on this field. I have had fourteen religious services, and S—— and R——, (colored assistants,) have been very diligent in their labors. Our congregations have been large and inclined to serious attention.

We have just closed a three-days-meeting at O——, in which the Spirit of the Lord seemed to be very manifestly present. About thirty were professedly seeking salvation, and some give evidence of conversion.

DONATIONS AT PITTSBURGH FOR COMMITTEE ON FREEDMEN IN JULY, 1871.

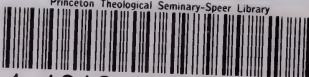
Central ch, Presby of Pittsburgh, for Scotia Seminary	\$75 00	Phillips ch, New York	32 00
Salem ch, Ohio	18 00	Henry Hartzell, North Benton, O, Memorial	20 00
Second ch, St Louis, Mo	340 00	Jennie Reed, North Benton, O, Memorial	20 00
Rev W H Hillis and wife, Gettysburgh ch, Biddle Institute	10 00	Stewart Taylor, North Benton, O, Memorial	10 00
R G McCreary and wife, Gettysburgh ch, Biddle Institute	50 00	Third ch, Philadelphia, Pa, Memorial	5 00
Edward McPherson, Gettysburgh ch, Biddle Institute	100 00	Central ch, Circleville, O	17 65
Whippany ch, Presby of Morris and Orange	10 00		\$2,757 19
Mary Vance, Washington, Pa	5 00	<i>Money received and expended in the Field.</i>	
Madison ch, Presby of Zanesville	28 00	<i>Pby of Atlantic</i> —Wallingford Academy	22 20;
Rev G S Boardman, Utica, N Y	14 99	Ebenezer ch 8; Knox Plantation sch	90 cts;
Scotch ch, Presby of New York	86 00	St Andrews ch 2 05; St Paul's ch 1 75; Salem ch 2 50	37 40
First ch, East Orange, Presby of Morris and Orange	22 27	<i>Pby of Catawba</i> —Charlotte sch	29 16
Fifth Ave and Nineteenth St ch, Presby of New York	1,713 75	<i>Pby of Fairfield</i> —Blackstock ch 6; Calvary ch 12 40; Winnboro' sch 1 45	19 85
Darnestown ch, Presby of Washington City	2 05	<i>Pby of Holston</i> —Greeneville sch	1 25
Bangor ch, Presby of Lehigh	2 00	<i>Pby of Knox</i> —Atlanta ch 30 30; Union Point ch 5	35 30
Second ch, Middletown, Presby of Hudson	14 55	<i>Pby of Louisville</i> —Louisville ch	10 45
East Hampton ch, Presby of Long Island	13 95	<i>Pby of Nashville</i> —Columbia sch	15 00
First Congregational ch, Sidney Plains, N Y	7 67	<i>Pby of Union</i> —New Market (St Luke's) ch 1 50; Strawberry Plains (Calvary) ch and sch 11	12 50
First ch, West Liberty, Presby of Bellfontaine	4 99	<i>Pby of Yadkin</i> —Gold Hill ch 2; Greensboro' ch 6; Lexington ch 6; Lincoln Road ch 1 25; Mebanesville sch 4 65; Oakland ch 3; Salisbury ch 1 90	24 80
"J M," Philadelphia, Pa	10 00	<i>No Presbyterial connection—</i>	
First ch, Coudersport, Pa	5 00	Freedmen's Chapel, Va 1; Fredericksburg sch, Va 1 50; Winchester sch, Va 2 75; Morris-town sch, Tenn 2	7 25
First ch, Stillwater, Minn	18 00		\$192 96
Wayne and Chester ch, Presby of Wooster	5 50	JAMES ALLISON, Treasurer,	
"D M L," Annapolis, Md	20 00	Lock Box 43, Pittsburgh, Pa.	
Mrs E Sutphen, Sweden, N Y	5 00		
Sab-sch of Sweden, N Y	6 82		
Mrs Win Neal, Bloomsburg, Pa	10 00		
Shrewsbury ch, Presby of Monmouth	12 00		
Samuel McLaughlin, Hookstown, Pa	5 00		
Elizabethton ch, Tenn, Presby of Holston	2 00		
Brady's Bend ch, Presby of Kittanning	23 00		
First ch, Alexandria, Va	2 00		
Assembly ch, Presby of Winnebago	10 00		

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